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# Together

JANUARY / 1969



Appalachian Notebook / Adolescent Rebels / Religious Education: What's Ahead? / 1969 Calendar



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Is thy heart right, as my heart is  
with thine? Dost thou love and serve  
God? It is enough, I give thee  
the right hand of fellowship.  
—John Wesley (1703-1791)

# Together® / January 1969



**After-Hour Jottings** . . . Frankly, we  
view the picture on **this month's cover**  
with mixed feelings, for it is not a happy  
picture, nor a pretty one. It could have  
been taken anywhere throughout a vast,  
most forgotten area of our country—  
the mountainous, problem region we call  
Appalachia.

We happen to be very fond of moun-  
tain people. We admire their inde-  
pendence, their fierce loyalties, and their  
innate pride. We like their music, their  
pickory-smoked hams, their wild honey  
and jellies, the way they speak, their  
quiet courtesy and hospitality. We share  
their love of lofty hillsides, quiet glens,  
fast-flowing streams, and the far, far view  
of their own familiar valleys.

The people who live in these shanty  
houses beside poisoned streams, once  
lean and fish-full, are descendants of a  
special breed. They settled the Appala-  
chians, the Cumberlands, and they  
eventually pushed across the Rockies,  
(Continued on page 2)

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# JOTTINGS/ (Continued from page 1)

when lesser men were thwarted and turned aside. Unfortunately, they bent their backs to help when others came to strip their forests, kill their game, scar their earth, and dig their coal.

Now, both government and business are trying to help the region get back on its feet. Meantime, the church—long concerned about the agony of Appalachia—continues special ministries throughout the region.

What has the church done, and what is it doing today? To find out, News Editor Willmon L. White recently toured sections of Appalachia, talking to the people and present-day church leaders.



For his story, see *Appalachian Notebook*, pages 65-71.

The minute we picked up Mary J. Gibson's manuscript, *Day of Silence, Day of Peace*, we knew she was a "news-paperman," as newspaperwomen don't mind being called. (Her article was typed on sheets of ordinary newsprint pasted together in sections, a positive sign.) And sure enough, we learn, she is a suburban correspondent in Denver, Colo.

The man in this month's *Open Pulpit* [page 45] is the Rev. Thomas J. Walker, pastor of First United Methodist Church, Sandwich, Ill., who tells us that much of his ministry is in the area of youth work.

Once, when boys and girls coaxed him into a dance contest with other adult leaders at an MYF workshop, he approached the exhibition with reservations.

"But after I let go of my inhibitions, I turned in a fairly good performance," Mr. Walker says. "Then one young man, learning I was a minister, remarked: 'Gee, I didn't know that! You looked so human out there!'"

Ten years ago this month, the Herman Qualls family of Athens, Tenn., became the first subject of our continuing feature, *People Called Methodists* [for No. 62 in the series, turn to page 20].

Since the January, 1959, issue we have visited with Methodist families from coast to coast, border to border, and as yet have only touched on the diver-

sity of interests, occupations, and aspirations of people who share the bond of Christian leadership, as lay members of The United Methodist Church.

But, as in the case of the Qualls family, 10 years can bring many changes.

In January, 1959, Herman and Frankie Qualls were shown posing proudly with four pretty daughters at their home. [See picture below.] Today, the mother and father are living alone.

Linda and Judy, twins, are married to the men who were courting them a decade ago, and are mothers of small children.

Jane, who was a Girl Scout in 1959,

also is married, and will receive her Ph.D. degree in education at the University of Tennessee in June.

And little Fran, a Brownie and grade-schooler back then, is attending college at Cleveland, Tenn., with her husband of less than a year.

The father, a construction superintendent back then, is assistant city manager and director of public works for the city of Athens. And the mother (she was named Mother of the Year in 1966) continues her good works as a public-health nurse.

"Herman and I are building a chalet on a hillside," Mrs. Qualls tells us. "We'll live in the basement as we build along. And—oh, yes—naturally we're planning enough rooms for our daughters, sons-in-law, and grandchildren when they come to visit."

As they surely will, and often, if we know the Qualls family!—Your Editors

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# They Call It HOPE

THEO WALSH is a successful insurance-company owner. Mrs. Helen B. Edwards works in a restaurant to support 11 children. Melvin Williams is a rising young department-store executive. Mrs. Georgia Stevens is a 50-year-old semi-invalid living on welfare. And the W. H. Parns are an elderly couple who get rooked by a furniture store.

These people have nothing in common except that they are all black and their lives have been touched by Houston's HOPE Development, Inc., a privately funded community organization which seeks to bring racial pride and unity to black Houstonians.

In just a little over a year since its formation, HOPE staff members have entered into major skirmishes with City Hall, tangled with the U.S. Senate Subcommittee on Investigations, and almost gone to jail over legal technicalities in a fund-raising campaign. But they also have established a variety of programs aimed at building a black-power base that unites young and old, employed and unemployed, blue-collar and professional, churchled and unchurchled.

## *Promise and Pitfalls*

HOPE represents a fairly typical case of both the promise and the pitfalls of black community organization. Like similar efforts, it has upset what some thought was "racial harmony," uncovered skin-deep hostility between the haves and the have-nots, and has been a burr under the saddle of some white churches. All this can be good or bad, depending on what you think is needed to bring "reconciliation" between the races, and how you react to the term "black power."

"We don't talk as much about black power as we do the power of blacks to discover what they can do for themselves," says the Rev. Earl E. Allen, 34-year-old HOPE director and United Methodist minister. "But it makes no sense to talk to black people about civic affairs when they're faced with problems of survival. We show them a way out . . ."

Melvin Williams, a \$10,000-a-year department-store manager who works 55 hours a week, heard about HOPE, eyed a vacant lot and building across

from his work place, and now is spearheading the organization's youth-development program. Girls are learning sewing and other domestic skills; boys have been organized into summer yard-cutting teams; children are taken on cultural-enrichment field trips and given recreational facilities; and Texas Southern University's Negro students are being encouraged to teach Afro-American history and culture to teen-agers in the black community.

## *Fight Discrimination*

Theo Walsh, a 34-year-old militant deeply concerned about exploitative practices of some insurance agencies, shares the expertise he's gained in running an all-black agency by teaching an insurance training course under HOPE auspices.

"We show our customers they're paying too much, give them lower rates and five times the coverage," he said. "This is part of the training course because the black man who is concerned about the exploitation of his people has to do something about it."

Mrs. Helen B. Edwards, sole supporter of her 11 children, went to HOPE for assistance in gaining fair-employment practices and better food services at a drive-in where she was employed for seven years.

"HOPE told us what we could and could not do legally," said the 37-year-old mother, who organized a two-week protest demonstration at the white-owned business with a largely Negro clientele.

Mrs. Georgia Stevens, a widow who has been bedridden since two operations several months ago, was refused welfare assistance because she had \$50 in the bank at the time she applied. A neighborhood worker from the HOPE staff heard of her plight and she now gets \$46 a month, her only means of support.

Mr. and Mrs. W. H. Parns, age 78 and 71, bought some furniture, curtains and carpeting for their living room. After signing a five-year installment-plan contract, they learned they had signed away their home.

"I kept trying to get the company to come and take up the carpet," said Mrs. Parns, who suffers from arthritis. "I thought I should talk to somebody and get this thing straight. I'd read

about HOPE and a woman at my church spoke to me about Rev. Allen, so I decided to go see him."

Mr. Allen secured legal assistance for the Parns and they no longer are threatened with the loss of their home.

HOPE also has responded to broader community issues, such as alleged police brutality. Ivy Lee Viazie was among 25 persons who several months ago witnessed the arrest of a black man in the community where HOPE is based. When the man was driven away in a police car, he had offered no resistance to the arresting officers and was unmarked. Two hours later he had been hospitalized for a beating so bad that "people didn't recognize him," Viazie said.

Concerned over the beating and rising community feeling, Viazie went to HOPE for help. The agency, which doesn't instigate action but "offers assistance," helped Viazie draw up and circulate a petition protesting "excessive use of force." The petition was signed by 350 persons and presented to authorities at City Hall.

## *Launched in 1967*

The HOPE (Human, Organizational, Political, and Economic) Development, Inc., was formed in August, 1967, by Mr. Allen and five other employees of the Harris County Community Action Association, the city's official antipoverty agency. The HOPE founders started the agency out of their own pockets and worked for four months without pay. They now make half the salaries they did before.

HOPE operates on a shoestring budget of \$8,000 per month, with most of its funds provided by the Interreligious Foundation for Community Organization (IFCO), a national interfaith coalition created in 1966 by Protestant, Roman Catholic, and Jewish agencies to co-ordinate development of community organization and to provide funds, field services, and support for training. Among its 10 founding members were the United Methodist Boards of Missions and Christian Social Concerns. IFCO became operative in September of 1967 and allocated its first grant—a sum of \$90,000—to HOPE.

That vote of confidence by the





*United Methodist minister Earl E. Allen, pictured at left, heads HOPE Development, Inc., a community organization in the Negro section of Houston. At right, in a HOPE job-training program, Carl E. Fasbinder helps young men learn the fundamentals of computer data processing.*

national interreligious agency gave HOPE the financial cushion it needed to begin self-help projects for the black community it seeks to serve.

### **Job Training**

The year-old organization conducts an employment and vocational-training referral service that has 350 persons in jobs or job training; provides counseling services for welfare recipients and consumer education for blacks exploited by white merchants; sponsors a youth-development program with training and recreational activities; publishes a semiweekly newspaper to "tell it like it is"; has set up an investment and loan corporation for black economic development; and is in the process of establishing a community-wide economic development program to include consumer education, formation of buyer's clubs, co-operatives, credit unions, and legal assistance.

HOPE also runs a continuing 12-week computer-training course for 25 high-school graduates at a time, with funds and facilities provided by the Roman Catholic Galveston-Houston Diocese. The course had more than 100 applicants when it began in June.

To Mr. Allen and his 14-member staff, the diversity of HOPE programs converges into one central purpose: to provide the black community with the skills necessary to become proud participants in American life.

"To the extent that poverty pro-

grams fail to do that, they only perpetuate paternalism and do-goodism. I'm opposed to any program or effort that is not aimed at changing the basic powerlessness of the poor," the slim, bearded Mr. Allen declared. He added:

"That's the problem with this country now. The war on poverty hasn't broken any cycles of poverty, and it won't by giving away a few material things. We have to change attitudes and mind-sets."

It was precisely that belief that spawned HOPE and subsequently has gotten the agency into trouble.

Within the first month of HOPE's existence, Mr. Allen sent out a fund-raising letter to merchants in the black community, which urged: "Don't burn, baby, let's build!" Some merchants misinterpreted what he meant and publicly leveled charges of strong-arming against HOPE. Only \$900 was raised.

Publicity generated by that fiasco interested Senator John L. McClellan's Subcommittee on Investigations and he subpoenaed HOPE records, ostensibly as part of the subcommittee's investigation into Texas Southern University racial disorders in May, three months prior to HOPE's formation. Three committee members later apologized for allowing themselves to be misled by city officials.

Mr. Allen also has been accused of being a "black racist" and a "paranoid militant" by city officials. He readily

admits his militancy, for he believes that only a show of forceful militancy will convince city fathers that Houston's 300,000 black citizens are determined to have a voice in community affairs. But racist or separatist he is not, as evidenced by the formation of "HOPE Supporters" who have emerged from the white community.

### **White Supporters**

About 250 Houston suburbanites, most of them members of Protestant and Roman Catholic churches, are members of a loosely organized but effective adjunct of the privately funded antipoverty agency.

HOPE Supporters meet in area groups of 10 to 25 persons to determine ways in which they can be "conspicuous friends" to the militant black organization. Some help with the semiweekly mailing of the organization's newspaper. Others, if things get "up tight" with the city administration, go to bat for the black community represented by HOPE. Still others simply donate equipment or services to HOPE projects.

Joe Taylor is a construction engineer and Unitarian layman who makes frequent 20-mile trips from his office to the northern downtown area where HOPE centers its work. He has used his know-how and contacts to obtain building materials and air-conditioning equipment for HOPE headquarters (Houston has one of the longest, most humid summers in the country). He



also has worked at the practical business of keeping HOPE alive by appealing for financial help from whites who are sympathetic to its aims. Mr. Taylor writes and distributes a periodical newsletter to interpret the black organization to the white community.

Another HOPE supporter—in practice, though not a button-wearing member—is Carl E. Fasbinder, a Lutheran layman who works at the nearby NASA Space Center and teaches young blacks the fundamentals of computer data processing.

"Until a year ago, I thought I was very conservative," he says. "Then I started implementing my beliefs. Now I am thought to be radical."

HOPE Director Allen is grateful for white support, but he also asserts that "The worst thing that could happen to HOPE from the perspective of the black community would be white domination. White ideas are welcome, but the final decisions are ours, and there is no time to apologize for what we do or say. What we want are conspicuous friends to stand with us in moments of crisis."

#### **Churches in Cross Fire**

Mr. Allen's style, personality, and aggressive black pride—which some whites feel amounts to black supremacy—presents special problems for many white congregations and even some middle-class Negro churchmen.

National church agencies, including the United Methodist Board of Missions' National Division, have committed themselves to support community organization in black neighborhoods through ecumenical structures. Because this support is indirect and usually on a "no strings attached" basis, it is not possible to control what happens in every project. Indeed, self-determination and developing local black leadership is one of the chief goals of community organization.

Trouble arises, however, when churchmen—often wealthy laymen who contribute heavily to local congregations—see part of their money being channeled through national church offices and back to hometown projects which they stubbornly oppose. When they slam shut their checkbooks to demonstrate displeasure over a project such as HOPE, of course, the total Christian cause suffers—all the way from local-church needs to international relief.

Increasingly, denominational leaders are realizing that better communication is needed between national church agencies and local churchmen in places where controversial projects are indirectly funded. Communication itself cannot resolve all differences, of course, but it can help local church-

men understand the need for church mission which is flexible, unfettered, experimental, and may disturb the status quo. At the same time, national agencies can come to appreciate local difficulties in dealing with the tensions that invariably flare when the black militant "does his thing" and a threatened white community reacts negatively.

Already efforts are underway to bring HOPE leaders together with some Houston church people who sympathize with Earl Allen's hopes for the black community but question his methods and "lack of diplomacy."

#### **No Black Puppet**

The HOPE director has said all along that he is willing to work with community leaders, but firmly asserts that "I'm not going to be their puppet perpetuating the same old system. HOPE will go out of business before it lets itself be controlled by Main Street."

Mr. Allen's resistance to traditional poverty programs aimed more at maintaining the status quo than changing basic powerlessness of the poor and his determination to fight for what he believes in have become a rallying point for black Houstonians. For that reason, the agency's programs have a good chance of making real inroads for change in basic poverty conditions of one city's poor. —KAY LONGCOPE

#### **April Worship Convocation Planned for St. Louis**

Several thousand chairmen of worship, church musicians, local pastors, and other leaders are expected to attend a national Convocation on Worship to be held April 21-24, in St. Louis, Mo.

Plans for the meeting, under the general theme of "The Crisis in Worship," have been announced by Bishop Lance Webb of Springfield, Ill., president of the Commission on Worship of The United Methodist Church.

"Our goal," Bishop Webb said, "is to open up to United Methodist people a wider and more adequate range of traditional and contemporary worship at all of its levels."

Bishop Webb indicated that in addition to liturgical services and plenary sessions for the whole assembly, the convocation will involve those who attend in small discussion or interest groups. He pointed out that the program will include emphases not only on congregational worship but also on small-group, family, and individual worship.

A special invitation has been issued to members of the National Fellowship of Methodist Musicians and other local church musicians.

#### **Pakistan Church Elects Its First Bishop**

The Rev. John Victor Samuel has become the first bishop to be chosen by the United Methodists of Pakistan and the first of his nationality to be elected to the Methodist episcopacy.

An ecumenical executive, ex-district superintendent, and former Methodist Board of Missions staff member, Bishop Samuel will lead the 41,000-member United Methodist Church of Pakistan.



*Bishop Samuel*

In the past, bishops administering Methodist work in Pakistan either have been Indians elected in India for service in Pakistan or Americans appointed by the Methodist Council of Bishops.

Bishop Samuel, 38, was elected on the first ballot at the first meeting of the newly constituted Pakistan United Methodist Central Conference. The conference comprises all United Methodist work in West Pakistan. There are 40,749 members served by 61 ordained ministers and lay preachers in the conference.

Bishop Samuel succeeds New Jersey Bishop Prince A. Taylor, Jr., president of the Commission of the Structure of Methodism Overseas (COSMOS), as episcopal leader of Pakistan Methodism.

Methodists in Pakistan are looking toward eventual church union with Presbyterians, Anglicans, and other denominations. The 1968 General Conference granted them permission to negotiate and consummate union during the 1968-72 quadrennium.

#### **Publication Board Backs Project Equality Goals**

The United Methodist Board of Publication has agreed to support the principles and objectives of Project Equality, a national interfaith organization which seeks to eliminate discriminatory employment practices by pledging churches and their agencies to purchase goods from suppliers who practice a fair-employment code.

After debate at its recent organizational meeting in Nashville, Tenn., the 45-member board adopted a policy statement outlining evidence of what was termed "good-faith compliance with the principles of Project Equality" and stating a desire to co-operate fully in attaining its objectives.

The policy statement points out that The Methodist Publishing House is not committed to investigation by

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project appointees and is not bound by the project's directives in the matter of minority-group employment.

The Tennessee Chapter of Project Equality has rejected the policy statement because of its lack of provisions for a compliance review of The Methodist Publishing House facilities by Project Equality personnel.

Bradshaw Mintener, prominent attorney from Washington, D.C., was elected chairman of the board and Dr. Lovick Pierce was reelected publisher of the denomination and president of the publishing house.

In other business, the board approved an appropriation of \$1 million to the ministerial pension programs of the annual conferences. Combined sales for the former Methodist and Evangelical United Brethren publishing operations totaled more than \$44 million in the fiscal year ending July 31. Combined net income was \$2,473,429—\$1.4 million of which went into a reserves fund.

Staff leadership elected from the former EUB Church included Donald A. Theuer, vice-president and assistant general manager of administration; and Dr. Curtis A. Chambers, assistant editorial director of general church publications. Another former EUB, Harry Fravert of Dayton, Ohio, was elected vice-chairman of the board.

Dr. Ewing T. Wayland, Park Ridge, Ill., was reelected editorial director of general church publications. Richard C. Underwood and Dr. James M. Wall were reelected as editors of *TOGETHER* and the *CHRISTIAN ADVOCATE*.

## WCC Issues Relief Call For Stranded Czechs

An appeal for five tons of winter clothing and \$80,000 to aid Czechoslovak citizens living in Austria has been sent out by the World Council of Churches.

The Austrian Ecumenical Council, which is operating an "Aid to Czechoslovaks in Austria Committee," initiated the request.

Austria has offered asylum or continued tourist permits to those Czechoslovaks who were traveling outside of their country when the Soviet-led invasion took place in late August.

Christopher King, of the WCC's Division of Inter-Church Aid, Refugees, and World Service, said part of the \$80,000 would be used to set up an information center in Steingasse for Czechoslovaks wishing to return to their land or to seek temporary employment in Austria or other countries.

Other sums will provide a temporary hostel in Vienna for 50 bache-

lors, a family center at Salzerbad for 50 persons, food for young children, and medical care for those in need.

Austrian churches already have been assisting the Czechoslovaks. The Lutheran World Federation has endorsed the WCC appeal, and agreement on the aid program has been made with Caritas Austria, a Catholic agency. Assistance is to be provided regardless of religious affiliation.

## Vatican Communion Ruling Disappoints Ecumenist

A Vatican announcement that Protestants and Anglicans may not receive Roman Catholic Holy Communion has been termed "understandable but disappointing" by United Methodist Bishop James K. Mathews of Boston.

Bishop Mathews, chairman of the Division of Christian Unity of the National Council of Churches and head of the Consultation on Church Union, responded to a statement made by the late Augustin Cardinal Bea, president of the Vatican Secretariat for Christian Unity.

The statement was a clarification of the Vatican's 1967 Ecumenical Directory which authorized limited intercommunion with non-Catholic Christians in "emergency situations."

Cardinal Bea stated: "It is not suf-

ficient that a Christian belonging to one of the confessions mentioned is spiritually well-disposed and freely solicits Communion from a Catholic minister.

"There are two other conditions to be fulfilled—that a person has toward the Eucharist the same faith professed by the Catholic Church and that he is not able to secure the ministrations of his own confession."

Bishop Mathews said that intercommunion between Catholics and Protestants had "unquestionably" taken place since the Second Vatican Council. Instances were reported from an assembly of Latin American Catholic bishops in Colombia, as well as from Paris, the Netherlands, and student gatherings in various places.

"It is the Lord's Table," Bishop Mathews said, "and one would like to think that it is open to all of his followers regardless of the label they may bear. This is still a vision which can only be glimpsed from afar. . . . This is not a matter to be taken lightly, nor should the barrier between us be taken lightly."

## Missionary Role in India Grows More Difficult

In India, the conversion of persons from one religion to another will be severely limited by laws recently passed by two state governments.

The "Religious Freedom Bill," which was severely criticized by both a major secular newspaper and the official Methodist journal, will make conversions to Christianity virtually impossible.

The law provides for prohibition of religious conversion through "force, allurement or fraudulent means," and bans the conversion of women under 18. A Religious News Service dispatch says that "its overall effect, according to many observers, may prevent missionaries from undertaking conversion activities at all." Prison sentences of up to one year are stipulated for contravening the bill's provisions, and every conversion is to be reported to law officials.

Meanwhile, a recent ecumenical conference meeting in New Delhi urged "Indianization" of church personnel. Noting that the number of foreign missionaries in India has increased since the country's independence in 1947, conference members agreed that new foreign missionaries should be invited on the basis of "local needs for specialists and experts."

A keynote speaker, the Rev. Joseph R. Lance, called on Indian churches to reinterpret the future of missionary efforts "in the light of the stringent measures" of the government on the



## 'DUST AND ASHES'

Tom Page and Jim Moore, a team known as "Dust and Ashes," believe that the contemporary folk song is "the medium which most adequately communicates the eternal truths of God to today's teen-ager and young adult." The 1968 graduates of Wesley Theological Seminary are traveling about the country for appearances in local churches, before youth meetings, and on college and seminary campuses. Information about their availability may be obtained from: United Methodist Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.

admission of missionaries. He suggested increased recruitment of lay people into full and part-time church service.

The conference, which drew representatives from four denominations, was under the chairmanship of United Methodist Bishop A. J. Shaw.

### Bishop Kennedy's Pasadena 'Appointment' Clarified

Clarification has been issued regarding Bishop Gerald Kennedy's self-assignment as pastor of a Pasadena, Calif., church.

The Los Angeles Area bishop released a joint statement with Dr. Harvey Potthoff, Denver, Colo., chairman of the Western Jurisdiction Committee on Episcopacy.

Their statement made it clear that no appointment of the bishop to the Pasadena pulpit is involved. There is no provision in United Methodist law for an active bishop to be appointed to any work other than his episcopal duties.

"Bishop Kennedy has agreed to preach two or three times a month in that pulpit until he can retire as bishop," the statement went on, but he will not be identified as senior minister because "the bishop will not assume responsibility for the pastoral or administrative work of the church."

It was also pointed out that Bishop Kennedy will receive no financial remuneration from the Pasadena congregation. Further, Bishop and Mrs. Kennedy will continue to live in their Hollywood home rather than moving into the Pasadena parsonage.

### Off-Reservation Indians Organize for Power

"The most significant Indian gathering since the Little Big Horn," Indian officials called the recent formation of American Indians—United in Chicago.

The national organization will, for the first time, give a unified voice to off-reservation Indians, according to United Methodist minister Raymond G. Baines, one of the Indian delegates.

Groundwork for the organization was laid by Mr. Baines, who is associate director of Cook Christian Training School, Tempe, Ariz.; the Rev. Richard Lupke, a Presbyterian who heads the Chicago Indian Ministry; Presbyterian minister William Ng, director of an Indian center in Los Angeles; and Vine Deloria, Jr., a Sioux Indian and former director of the National Congress of American Indians.

The four leaders discussed the need for such an organization at a 1967

meeting of the National Fellowship of Indian Workers, set up by the National Council of Churches. A resulting consultation of off-reservation Indians was held in January, 1968, and a steering committee was named.

"Urban Indians need a national structure through which they can share ideas and present a united voice on issues that affect them," explains Chicago Indian Jess Sixkiller, steering committee chairman. "Member groups of American Indians—United primarily will be the urban Indian centers located throughout the

country, including Alaska." He said voting power in the organization is weighted heavily in favor of Indian-run organizations because "we want to see the Indian actually making the decisions."

Observers at the Chicago meeting included representatives of United Methodism's Board of Missions and the National Council of Churches. Both bodies have pledged to give "high priority support to self-determining Indian organizations such as Indian centers and political groups."

The new organization's primary

## Stewed prunes for people who don't like stewed prunes.



**Instant breakfast:** Combine  $\frac{1}{4}$  cup stewed and pitted Del Monte Prunes, 1 envelope vanilla instant breakfast mix and 1 cup milk in blender container. Blend on high for 20 seconds.



**Prune spread:** Combine 1 lb. rich, flavorful Del Monte Prunes (stewed and pitted),  $\frac{1}{4}$  cup each prune liquid and sugar, and  $\frac{1}{8}$  tsp. each cinnamon and cloves. Whir in blender until smooth. Serve on toast, muffins or biscuits.



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# Black Churchmen Build Unity

**B**LACK consciousness. Black identity. Black pride. These terms, once used almost exclusively by black-power militants who were sometimes explicitly anti-Christian, are more and more a part of the vocabularies of Negro clergymen.

The implications of these expressions, often threatening to whites, loomed large at the recent second annual convocation of the National Committee of Black [formerly Negro] Churchmen. The ecumenical assembly at St. Louis attracted about 700 ministers and laymen and was preceded by black caucuses of the major denominations. The overall goal: formulation of strategy and priorities for a stronger black alliance within American churches, including Roman Catholicism. [For background information, see *Black Churchmen: A New Ecumenical Force*, December, 1968, page 42.]

In a major convocation address, Ron Karenga of Los Angeles scathingly castigated Negro churchmen for dependency on whites, lack of political sophistication, and poor leadership. The black nationalist leader charged that clergymen have been a "liability" to the black community because they have been "more interested in ruling than in rebellion" and have preached comfort rather than change. The Christian church, he said, is weak because it does not understand what power is, or how to use it.

In one move to correct this, the national Black Churchmen group decided to convene a group of black theologians this coming summer to develop a theological base for black power in the churches. Also explored were ways to relate more closely to the Interreligious Foundation for Community Organization, which is backed by two United Methodist boards along with other Protestant, Catholic, and Jewish national agencies.

Earlier, black caucuses of Methodists, Lutherans, and Presbyterians met concurrently and agreed that main-line, predominately white churches have been lax in ministering to Negroes and other minority groups and have fostered racial injustice.

The black caucuses were in accord that the churches must purge themselves of white racism, end discrimination, correct inequities, and give financial assistance to minority groups seeking justice and greater voice in church affairs.

The position of Black Methodists for Church Renewal (BMCR) was stated by Dr. Negail Riley of New

York, a United Methodist Board of Missions executive: "We now stand as proud black men prepared to embrace our blackness and committed to address ourselves unequivocally and forcefully to racism wherever we find it, inside and outside the church."

Appearing at a press conference alongside BMCR leaders, Iowa Bishop James S. Thomas called the Black Methodist caucus a healthy thing and added: "We can speak in absolute honesty to the church Blacks no longer have to tell whites what they want to hear."

The Black Methodist lobby, organized a year ago at Cincinnati, outlined plans for its second annual meeting, February, 20-23, at Atlanta, Ga. Emphasis will be placed on reaching seminarians, college students, and young militants. Attention also will be given to training clergy for community involvement, strengthening black congregations, and building communication with black bishops.

In other action, the BMCR group:

- Recommended that The United Methodist Church deposit more funds in black banks.

- Urged the Council of Bishops to help raise \$100,000 by December 15, so that Rust College, Holly Springs, Miss., could receive a matching sum from an industrialist.

- Called for support of a Syracuse, N.Y., campaign to secure more salaried jobs for Negroes at the General Electric Company.

Some observers at St. Louis detected a growing mood of separatism and voiced concern that black churches may seriously consider withdrawal from main-line white denominations.

A split with predominately white churches does not seem imminent, but must not be ruled out. Black churchmen may not be inclined to continue participating in white institutions of any variety if they feel that the conditions of black Americans are neglected.

BMCR chairman, the Rev. James M. Lawson, Jr., however, says that Black Methodists are increasingly encouraged about gaining a larger role for Negroes in the decision-making councils of the denomination.

Citing progress at the Dallas Uniting Conference, especially the creation of the new Commission on Religion and Race, the Memphis, Tenn., pastor says that most Black Methodists believe their best hopes for self-determination and self-realization lie within—not apart from—the established denominational structures. □

goals are: to articulate the needs of off-reservation Indians; to obtain legislative programs to fit Indian needs and wants; to present an accurate image of the Indian to the American public; to encourage and support indigenously controlled Indian organizations; and to help Indians make the difficult transition from rural to urban life without destroying Indian culture.

## Iowa College Liberalizes Dorm-Visitation Policy

A rule change at United Methodist-related Cornell College in Mount Vernon, Iowa, will enable a student to visit other students (both men and women) in the privacy of his own room.

Prior to this ruling, Cornell students could visit with members of the opposite sex only in the public areas of the college buildings.

The policy provides for each residence hall to set up three days a week for open dorm. Opening hour has been set at 1 p.m., and closing hour 15 minutes before residence hall closing time. The policy suggests to the residence halls that the question of open or closed doors be left to the discretion of the individuals involved.

Stuart Good, dean of student affairs, said that the Office of Student Affairs, in conjunction with the Student Government, may review the program at any time and will conduct a review at the close of each semester to determine the effectiveness of the open dorm program.

The dean said the decision to initiate the program was based on the successful experiences of last spring's "limited visitation" program and on the level of leadership and responsibility students have demonstrated.

## CENTURY CLUB

*Five women have been added to TOGETHER's Century Club list this month. The new members are:*

Mrs. Dora Frisby, 102, Osceola, Miss.

Mrs. Laura S. Grove, 100, Laurel, Md.

Mrs. Hattie Knoll, 100, Ontario, Calif.

Mrs. Effie (Curry) Lovell, 100, Stillwater, Okla.

Mrs. Anna Naylor, 100, Clovis, Calif.

*In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where he or she is a member, and its location.*

## Official Membership Dips; Total Giving Increases

Membership in The United Methodist Church in the United States is in official 10,990,720, according to statistics released by Dr. Don A. Cooke, general secretary of the Council on World Service and Finance.

The official membership figure represents a decline in membership from the previous year for both the churches uniting in the new denomination. In the former Methodist Church the decrease was 36,256, a drop of 0.35 percent, while the loss in the former Evangelical United Brethren Church was 8,337, a drop of 1.12 percent.

Although membership was down, total giving for all purposes was up. The combined total from the two denominations was \$763,000,434, a gain of \$38,385,725, or 5.3 percent.

Other official statistics:

Church school enrollment—6,852,-335.

Church school average attendance—3,503,146.

Number of organized congregations—41,901.

Number of ministers who are annual conference members—33,781 (includes 3,310 retired clergymen).

Combined value of churches, parsonages, and other local church property—\$4,955,914,051.

Total paid for missions and benevolence purposes—\$121,912,839.

Total paid by local churches for current expenses, ministerial support, benevolences, building costs and debt reduction—\$641,087,595.

All of the statistics related to membership and participation show decreases while all those related to finances are up. Church school membership, for example, decreased 258,373 persons, or 3.63 percent.

## Study Center in Austria Planned by Colleges

A group of 20 United Methodist colleges is finalizing plans for a jointly sponsored overseas study center.

The project was conceived by the year-old Association of Colleges and Universities for International-Intercultural Studies (ACUIIS). Next summer, it expects to have 150 students, about 20 percent of them European and the remainder American, studying at the center in Graz, Austria.

The Austrian center, at the University of Graz, will have classes from July 3 to August 22, 1969, under the direction of Dr. Joseph L. Stevens, professor of political science at Virginia Wesleyan College in Norfolk, and a native of Austria.

Using both European and American faculty, it will offer 18 courses with special emphasis on the central European location, including government and politics, social structures, history, geography, religion, art, music, philosophy, and German and Russian language. Each student will take two courses for six credit hours. The program will include a nine-day study tour in Soviet Russia.

In 1968, the association sponsored an Africa-Asia study tour to give students and faculty members a look at nation-building and human needs.

## Vote in July Proposed On British Union

The Anglican and Methodist Churches in England may vote simultaneously on union as soon as July 8, 1969.

This action has been proposed jointly by Anglican Archbishop Michael Ramsey of Canterbury and Methodist Conference president E. Gordon Rupp.

The archbishop and Mr. Rupp suggested that the final vote on introduction of the "first stage of union" be taken when the Methodist Conference meets at Birmingham. They consulted on the timing of the votes

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## KILLED IN CONGO

Max L. Myers, 34, a United Methodist layman from Moline, Ill., was piloting this single-engine plane when it went down in a dense Congo rain forest on October 13. Also aboard were Mrs. Harrison Goodall of Birmingham, Ala., like Mr. Myers assigned by the Church of Christ (Disciples); and Mrs. Mary Hoyt of Detroit, a Roman Catholic nurse. The bodies of the three were found in the wreckage in late November.



which the Convocations of Canterbury and York also must take on unity proposals.

The leaders feel that if both churches vote simultaneously, it will be clear that each church made up its mind for itself and voted independently of any pressure from members or officials of the other.

### Protestants Overcoming Sex-Education Taboos

Sex has come out of the clerical closet in America's major Protestant denominations, according to a recent comprehensive study.

Dr. J. H. Phillips, associate professor of religion at Duke University, reported on a lengthy study covering sex education in eight of the largest churches with 40 million members.

The study was financed by the Duke Research Council and its findings have been published by the National Council of Churches.

Denominations included in the project were the Lutheran Church in America, the Lutheran Church-Missouri Synod, the Southern Baptist Convention, the United Church of Christ, and the Episcopal, United Methodist, United Presbyterian, and Presbyterian, U.S., Churches.

Dr. Phillips found sex education at one or more levels in all eight churches and no opposition to such instruction in public schools.

Most American Protestants, however, agree that the primary responsibility for sex education is with the parents, and see the church as the best place to come to an understanding of sexuality and its affirmation as a positive aspect of man's nature.

The approach to sex education in the eight churches, the Duke professor noted, is not authoritarian in a traditional legalistic and moralistic sense. "Nowhere is the origin of sex explained as a consequence of the



*this month*

With DAVID O. POINDEXTER  
Broadcasting and Film Commission  
National Council of Churches

portrayal of character. There is a difference.

On balance, this series may do more to develop a positive model for black ghetto youngsters to aim at than a dozen courses in Afro-American history.

Specials on tap for Christmas and the new year are:

**December 19, 7:30-8 p.m., EST** on NBC—*The Little Drummer Boy*. Animated color special of the Christmas Carol. Voices include José Ferrer and Greer Garson.

**December 20, 7:30-8:30 p.m., EST** on CBS—*Nutcracker Suite* (rerun).

**December 22, 7-7:30 p.m., EST** on CBS—Dr. Seuss' *How the Grinch Stole Christmas* (rerun).

**December 24, 7:30-8:30 p.m., EST** on NBC—*The World of Christmas*, Bell Telephone special with Victor Borge and children of all nations.

**December 24, 7:30-8:30 p.m., EST** on ABC—*Christ Is Born* (rerun).

**December 25, 5-6 p.m., EST** on CBS—*Young People's Concert*.

**December 25, 9-11 p.m., EST** on ABC—*Silent Night*. Story of the carol filmed in the church where it was written. Kirk Douglas and children from the U.N.

**December 30, 9-11 p.m., EST** on NBC—White Paper *The Ordeal of the American City* with Frank Magee, Bill Matney, Daniel Moynihan, John Gardner, and Charles V. Hamilton.

**January 2, 7:30-9 p.m., EST** on CBS—*Mark Twain Tonight* with Hal Holbrook (rerun).

**January 3, 8:30-10 p.m., EST** on NBC—*The Male of the Species* with Sir Laurence Olivier, Michael Caine, Paul Scofield, Sean Connery.

**January 7, 9-11 p.m., EST** on NBC—*First Tuesday*, TV's first regularly scheduled two-hour news program. Sander Vanocur anchors.

**January 13, 8:30-9 p.m., EST** on ABC—*Give Us This Child*, unwed mothers and adopting parents.

**January 13, 10-11 p.m., EST** on ABC—*Man and His Universe: Cosmopolis*, the future of the city. □

DRAMA, says Webster, is "a literary composition portraying life and character by means of dialogue and action and designed to be performed . . ."

The word "performance" may loosely describe what we view week by week in the so-called "drama" series, but very soon one wonders who designed these shows, and for what purpose? In most cases they weren't remotely related to any firm interest in either literature, life, or the portrayal of character.

If, as claimed by some, America is in a moral tailspin, if the fabric of our society is rapidly coming unraveled, then unrelieved mass escape via the tube can be acceptable only to boobs, not to concerned persons.

Fortunately, we are not limited to the occasional dramatic specials for fare that more nearly resembles valid drama. There are a few series that hold promise. One is *Julia* (Tuesday evenings at 8:30 p.m., EST on NBC).

In the early fifties, one of my Negro friends was on a committee to get "Benlah" and "Rochester" off the air. An entire generation of listeners was being conditioned to believe that black people were qualified only to be cooks and chauffeurs, good only to provide us with a laugh.

Julia is no half-wit, and the laughs on this show are more likely to come from the region of the heart than the

belly. It is refreshing at last to think of Negroes as cultured, professional, and intelligent after years of buffoonery.

This is the season on TV when black people have begun to come into their own. When Julia talks to a prospective employer via telephone, she tells him she is "colored." After ascertaining that the color is black, he asks her if she was born that way or "is just trying to be fashionable."

I, for one, am delighted to see some new "models" of Negro vocational and family living emerge. In recent conversations, one person agreed with me, while another suggested that "back home, down south" people resent being whipsawed by the new fashionableness of black, as a major color in the peacock's tail. However, recent ratings put the show in the top five. Apparently not many viewers resent being "whipsawed" by the lovable likes of Corey Baker or his beautiful mother, the real-life Diahann Carroll.

Granted, the show is flawed. Must all parents on television be single? The black community makes its point when it asks for a healthy father-figure in any show portraying Negro family life. There are also dramatic shortcomings. On occasion people on the show have been portrayed as characters. Webster said it should be



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fall of man or is sex as such ever equated with sin," he said.

Educational materials strive to present sex as a God-given heritage which, used wisely, leads to personal fulfillment and the most harmonious interpersonal relationships.

Among older students, premarital sex is receiving the most attention; and while the church's stance is clearly for chastity, in a large number of treatments, empathy is established with the young person's confusion as he is bombarded daily by sexual stimuli seemingly approved by a society whose prevailing standard is restrictive.

Dr. Phillips suggests three areas in which churches might improve sex education: Greater realism in dealing with more sensitive topics such as the pros and cons of premarital contraception; more concern with the social and cultural causes of our sex-oriented society; and emphasis on the importance of teacher training.

### Ecumenical Travel Seminars Scheduled in 1969

The United Methodist Board of Missions has scheduled seven travel seminars related to the mission of the church at home and overseas.

Travel seminars have been conducted for several years, but this will be the first time they have been planned ecumenically. Co-operating in the planning are mission agencies of three other denominations—the United Church of Christ, the United Presbyterian Church in the USA, and the International Convention of Chris-

tian Churches (Disciples of Christ).

The seven travel seminars and the dates (all in 1969): The Caribbean, April 14-28; the Orient, June 24-July 15; Near East-Holy Land, April 9-30; South America, July 3-29; Holy Land Summer Session, July 10-31; Northern Europe, July 31-August 21; Urbanization in European-USA Perspective, October 8-29.

### Youths Give \$761,096 in 1968, Down 9.6%

United Methodist missions, Christian education, and youth work will receive a total of \$761,096 from Methodist youth this year.

This figure, however, represents a drop of 9.6 per cent from last year.

The young persons gave through the Youth Service Fund of The United Methodist Church and its predecessor, the Methodist Youth Fund of the former Methodist Church.

Miss Emeline Crane, director of the fund, said fiscal 1968 figures were for giving by Methodist young people only, as giving by youths of the former Evangelical United Brethren Church will continue to be channeled through the former EUB headquarters in Dayton, Ohio, until December 31. The youth funds of the two former denominations will be combined to form a single Youth Service Fund on January 1, 1969.

Miss Crane reported that the 1968 receipts from the Youth Service Fund continued a four-year downward trend. Since the fund was started in 1941, she said, a total of almost \$15.3 million has been given.

### United Methodists in the News

Retired Bishop Paul N. Garber of North Carolina has been appointed interim secretary of the newly authorized Geneva (Switzerland) office of the World Methodist Council.

Dr. Isaac Henry Miller, Jr., formerly a professor at Meharry Medical College, Nashville, Tenn., has been inaugurated as president of United Methodist-related Bennett College, in Greensboro, N.C.

Mr. and Mrs. J. Paul Dohl, Olean, N.Y., left the United States this fall to begin a term of service in Korea, where the retired school principal will represent the United Methodist Committee for Overseas Relief (UMCOR) and be director of its Korean relief committee.

Two United Methodist chaplains have recently been decorated by the

U.S. military. Captain Harold D. Bonath, a member of the North Iowa Conference, has been awarded the Bronze Star for his service with the Air Force in Viet Nam. Retired Army chaplain, the Rev. John F. Cagle of Asheboro, N.C., has been awarded the U.S. Army's Legion of Merit.

Dr. George L. Netterville has been named acting president of Southern University in Baton Rouge, La. He will be installed as president next summer at the conclusion of a leave of absence by the current president, Dr. Felton G. Clark.

DEATH: Dr. J. Wallace Hamilton, 68, nationally known Methodist preacher and author, died October 7, in St. Petersburg, Fla. He had been pastor of Pasadena Community Church there for 39 years—one of the longest pastorates in Methodism.



# Questions in the Crunch

AMERICANS long have revered the broad mainstream of majority opinion, that common wisdom which in a democracy determines the general direction of a society. We usually have tolerated—though often not kindly—those who challenge this mainstream. We call such persons radicals or revolutionaries because they reject the prevailing center—which, almost by definition, is the status quo.

In general, American institutions, including churches, have prospered with this philosophy. But there have been times of upheaval and change—and we are in the midst of another. One analyst of the American scene, James Ridgeway, describes the history of the past three years as “a chronicle of the disintegration of the center” in political life. The center is still there, but shows increasing signs of instability which portend major changes in the making.

The same can be said of churches. There is a continuation of “The Crunch in the Churches,” as a *Life* magazine article recently described what fundamentally is the breakdown of consensus in church life, thought, and action.

So-called “social issues” often are the point at which consensus shatters—though the real reason is deeper, rooted in fundamental understandings of the Christian faith. It is during consideration of social issues that reason often yields to emotionalism, and “practical” considerations—such as what members want to hear—crowd out any discussion of what the faith requires of us.

As the center has disintegrated in the churches, internal tension has increased. In this situation, the possibilities for fresh thinking and for change are enlarged—and nearly everyone wants some sort of change. But the church is left in a turmoil centered on the choice of proper objectives and the best means for obtaining them. Some of the suggested options are radical, which is far from tranquilizing.

Christians over the centuries have weathered similar crises, of course, and have come through shaken but stronger. Before we can respond most effectively to the present turmoil caused by lack of consensus, however, we must find answers to two questions that are roadblocks on the path to progress and growth, relevance and renewal.

The first is this:

*How can controversy be handled creatively in the churches?*

Not so many years ago, the prevailing opinion among churchmen was that controversy is somehow evil, to be avoided in the church at all costs. It used to be, for instance, that the fellow who blew his top at a board meeting, even with sound reasons, was written off as some sort of sinner. After all, aren't we supposed to love one another? And didn't he break that commandment?

Lately, though, hard-bitten controversy has broken into the open. It is impossible to claim any longer that the church is any freer of bickering

and disagreement than other groups. But it is refreshing to be done with pretense and to get controversy out where it can be dealt with. Hopefully, we have left behind us forever the superficial nicety that attempts to gloss over honest differences and prevents real reconciliation and progress.

But we must go beyond simply accepting the inevitability of conflict and learn how to deal with it constructively. Boundaries must be established so disagreements are confined to issues, not personalities, and so discussions are firmly within the context of the Christian faith. Within this framework, it is possible to disagree without rancor, and to find common ground even while differences remain.

The second question churchmen finally must confront is this:

*Is our first concern to preserve the institutional church in its present form, or to preserve and witness to the Christian faith?*

Much of the time, hopefully, churchmen will be able to conclude that the two are in harmony. But not always. Take the case of a local church where preserving the present congregation, financial support, and community acceptance may seem possible only if Christian prophecy and judgment are muffled. Speaking out against injustice sanctioned by the community may cost members, money, and—if carried to the fullest—may lead to the death of that local church. If it should come to that, which side would you be on? Would you say, “Cool it”? Or “We can do no other”?

This is, of course, the ultimate question: Should the institutional church risk its own death in order to preserve a living faith? If we were better at dealing with controversy within the church, perhaps we could face this question without such threat and polarization. Still, it must be faced sooner or later, just as we face a similar question in our own lives. Each of us finally must determine whether we are going to live life on our own terms, or on terms others try to impose on us. We also—each of us—must come to terms with our own death before we are free to live, for only then can we see the truth that life lived without risk is not life at all. This also applies to the institutional church. It does not suggest taking risks for their own sake, of course, but rather for the sake of the gospel.

So these are two of the questions that, if left unanswered, can lead to paralysis in the church. We must learn to accept and to deal creatively with controversy, recognizing that it always will be present where there is life. Similarly, we must overcome our fear of taking risks for the right reasons—risks such as those which might jeopardize membership rolls, financial support, or popular acceptance. On this latter point, Jesus spoke a truth that has corporate as well as individual application for all Christians:

“For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.”  
—Your Editors

# Thou Shalt Not Kill



If we believe in God, we must believe that he looks at us with a straight face and says, 'Thou shalt not kill.' He's not talking about something we might do in the future nearly as much as about something we probably did just last week.

"I'LL KILL YOU if you don't do that. . . !"

When a little boy says it, out of anger or with a toy gun in his hand, he is only slightly admonished, spun around and pointed in a new direction. But when he grows up, the same words become a part of his wider life. "I'll kill you if you don't do that. . . ."—the final threat of a will that is balked, the final word of one nation to another.

And I suppose that killing, murder, will always be a lumpy part of the human fabric. As Undershaft put it in George Bernard Shaw's play, *Major Barbara*, "Nothing is ever done in this world until men are prepared to kill one another if it is not done."

Against this is set one of the great commandments

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# REVISITED



By CHARLES C. BRAY

of the Judeo-Christian tradition: "Thou shalt not kill." What do we think of when we hear it? Do we take it personally, actually kick it around in our minds, deciding what it means and whether we will obey it—or, is it obviously directed at *them*? "Those murderers." Or perhaps, if we're in a particularly "religious" mood, the commandment conjures up the smoking Mount Sinai again, terrified Moses sticking out his shaking hand to receive the stone tables—tables he will then take down to his people to read with a thundering voice.

Or perhaps we're in a more contemporary mood, unable to escape this morning's headlines, and we think of three boys pinning down a man in the street while a fourth kicks his head into the curb. Or we

think of a torn body lying on the broken glass and rubble outside a riot-ravaged city store—or perhaps the old commandment makes us think of Viet Nam.

And if it does snap us awake and make us more responsible citizens, if it does make us truly horrified at General Westmoreland's statement, "I see no end in sight," then that is good. "Thou shalt not kill." If it makes us agonize a little more over sweeping decisions to take more lives, if it makes us suddenly see the horror in the game—like statistics methodically reported every week; if it injects us with a little more understanding for those who angrily protest the war, then that's good. If "Thou shalt not kill" shocks us into believing that we had better take the initiative and stop the bombing, stop it with our eyes open, knowing the great risk, stop it in order to demonstrate our love of peace, if the commandment makes us more uncomfortable when we place it next to a war like this one, then that is good.

If "Thou shalt not kill" makes us hear the teeth of rats gnawing through the city slums, and if the commandment sends new energies and resources to the heart-root of urban violence, that's good.

And if "Thou shalt not kill" makes our senses tear and screech a little more when we see the criminal ushered efficiently into the gas chamber, chaplain intoning words of life, and see him breathe in the deadly gas and slump sideways for the last time, then that's good, too.

Or, in other arenas, if "Thou shalt not kill" somehow makes us more sensitive to the unbelievably brutal crimes on the street, makes us less cautious in dealing with the crime and the "whys" of the crime, and if the old commandment should make us more careful on the highways where the grim reaper stalks in a remorseless way and the slaughter goes on and on, then that is good.

Yet, if we are still seeing "Thou shalt not kill" only in terms of the taking of human life, then we have not yet seen it in the *light*.

I can't believe that Jesus, Lord of the New Covenant, meant for us to understand a commandment like this one only in its narrow, limited sense of snuffing out physical life. When he first began talking about these old commandments, his listeners were first shocked, and then more and more of them realized that he was talking about them, their lives, something that touched their yesterdays and tomorrows, something very personal, something that could be corrected at astounding benefit. Jesus said, "I have not come to abolish the law—I have come to fulfill it."

"Thou shalt not kill"—for years it was directed only at the Cains among us who slew the Abels. Then Christ is suddenly standing there before that first astonished audience of law-lovers who received these iconoclastic words—"You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment'" (So far, nothing new). "But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire." And 100 years



later John put the same thing down in his first Letter—"Any one who hates his brother is a murderer."

So, "Thou shalt not kill" was not dreamed up for "them," for the "murderers" among us. It slants in close to where we pitch our tent. Our name is on the old tablet.

In 1960, Friedrich Dürrenmatt wrote a strangely disconcerting novel called *Traps*.<sup>1</sup> It was the book on which was based the popular play *The Dangerous Game*. It's the story of a traveling salesman, Alfredo Traps, whose car, one night, broke down in a small retirement town. He was given lodging by a retired judge who invited Traps to participate in a regular evening game played by the judge and two friends—"Admittedly a little strange," the host confessed. "What we do at these evenings is to play at our old professions." The professionals included the judge, a prosecuting attorney, and a defense lawyer, each in his eighties, and together they would try famous old cases every night—except, of course, when one of the judge's lodgers would consent to being a "live" defendant.

The first order of business, of course, was to find a crime committed by the defendant. At the dinner table while they ate and drank wine the old prosecutor deftly examined Traps' recent life, particularly how it came about that his life now was so comfortably padded. The game-trial grew more interesting. Through many subtle, offhanded, devious ways, including an affair with his employer's wife, Traps had managed to get his boss's job, followed almost immediately thereafter by the heart-attack death of the boss.

The prosecutor was delirious in the joy of his success and he summed up with these words—"clearly, then, we have a case of murder, performed by a psychological technique in such a manner that, aside from adultery, nothing was done contrary to the law, to all appearances at any rate. Wherefore, I have the pleasure as prosecutor to demand that our high court impose the death penalty upon Alfredo Traps as reward for a crime that merits admiration, astonishment, and respect, and may deservedly be considered one of the most extraordinary crimes of the century."

The defense attorney, in vain, tried to show that Traps was simply caught in the web of his own time; simply did what all of us do. Said the counselor: "The defendant is not capable of murder. I do not mean that he is an innocent and stainless soul. Far from it. But he has his virtues as well. Hardworking, hard-headed, loyal to his friends. Trying to provide for his children. Taken all in all we cannot detect more than an unethical taint, a slight spoilage, such as occurs in so many average lives. He is but a victim of the age."

But the old judge ruled in favor of the prosecutor, the penalty was death and the three old men gleefully toasted each other at the conclusion of the game. But for Traps it had ceased to be a game. Suddenly he saw that he had, indeed, performed a murder, and saying goodnight to his host, he went upstairs and hanged himself!

<sup>1</sup> Reprinted by permission of Alfred A. Knopf, Inc., from *Traps* by Friedrich Dürrenmatt. © copyright, 1960, by Friedrich Dürrenmatt. YOUR EDITORS

So killing is not done by knives and guns alone. Our law courts address themselves to the act, the end of the process. Christ turns his blazing eyes on the motive, the thought, the beginning of the process, the murder without weapons. The story of *Traps* makes the reader uneasy, restless because it gets too close, too close to the secret heart, too close to the unexposed feelings and plans.

DOES killing take place in American business life? When asked to describe his life, Traps replied: "You gentlemen won't mind if I speak frankly. It's dog-eat-dog in business, you know—an eye for an eye and a tooth for a tooth. If you try to handle people with kid gloves you get kicked in the guts for your pains. I'm raking in the dough nowadays, but I slave like 10 elephants for it, do 400 miles a day in my Studebaker. I must admit I didn't exactly play fair when it came to cutting old Gyax's throat, but I had to get on. No help for it. Business is business."

Does that kind of killing go on in politics, in marriage, in the church? Is it possible, even, to hear the screams of the victims?

We kill by our passionate hates, yes, and we kill by our cold contempt; we kill by our conscious isolation of another—but mostly we kill by the casual indifference that regards men as less than men. We kill when we deal with people as commodities, use them as things, use them to step higher, use them to open doors, use them and drop them.

Beyond this, the further problem is that homicide is always suicide. When we kill others by indifference, by using them, or by hate, we kill ourselves. Traps hanging himself at the end of the evening was not incidental to the story. It always happens.

I recall a small snake I saw once, completely encapsulated in the web of a spider, alive but unable to move. So it is with those who kill in relationships. They are the walking dead who don't know it. The amazingly earthy and realistic Bible says it in another way in First John, "He who does not love remains in death."

And that's the alternative: love. The opposite of murder is not simply maintaining life—it is love. The corollary of "Thou shalt not kill" is "Thou shalt love one another as I have loved you." Love that demands justice, love that sees life as meeting, love that responds to persons not principles, love that does not depend on the attractiveness of the object.

"Little children," writes John, "by this love we shall know that we are of the truth." When we give up that kind of love, then we've given up everything that matters. When we give up that love, become indifferent to each other, kill in our relationships, then we have lost something that no amount of money can repurchase. We have lost the possibility for joy.

*Thou shalt not kill.* By all means let the old commandment come into play and make us more sensitive in Viet Nam, in the ghetto, in the gas chambers, on the highways. But now, also, in the name of God, let us bring it into our living rooms. □

EARLY IN 1967, several women from Denver's Grace United Methodist Church tried something different in the way of retreats. Borrowing a "nun for a day" idea from the Franciscans (an ecumenical group of laywomen dedicated to the ideals of St. Francis and St. Clare), they had a one-day, silent retreat right in their own church; and it was directed largely by participants, rather than a clergyman.

Churchwomen, neighbors, and friends, regardless of denomination, were invited. Costs were kept at a minimum—small fees to pay for an experienced nursery attendant and a church-supplied lunch for those who did not bring their own.

The event went so well that Grace United Methodist women decided to hold others, and several denominations began trying them, modeled after the same pattern.

The day of silence begins at 9 a.m. Participants take their children to the nursery, then go to a central meeting room for a short orientation. There the leader, someone who previously has attended at least one such retreat, explains the meaning and purpose of the retreat. It is to be a day away from the "world of everyday"; a time to renew acquaintances with God, to turn "inward" and simply enjoy being oneself.

Next, the retreatants go into the church sanctuary, where the minister may give a short talk and lead a prayer.

Now the women are ready to participate. They begin by writing a letter to God. It is a personal letter to be written, they are told, as if they were children—openly, honestly, from the depths of their hearts. Some spend over an hour on their letters; others may choose to write just a short, "Thank you, God."

"Expect a miracle," they are told. "Many times we pray but don't really expect an answer. Yet, if you listen, if you open your heart, God gives the answer. This letter to him is just one way to start you listening."



## Day of Silence, Day of Peace

**A 'nun for a day' idea  
sparked silent retreats in  
Denver—ecumenical  
events which are held  
in local churches.**

*By MARY J. GIBSON*

When all the letters have been written, they are taken to the altar and burned—symbolically sent to God.

Then begins the "re-creative" part of the retreat. Returning to the central meeting room, each woman now does something that is "re-creative" to her. Some paint or model clay. Others read, work with mosaics, knit, or write. Any quiet, enjoyable, restful activity that is not a part of the woman's usual daily routine is per-

mitted. Silence is the rule. To communicate, they must use sign language.

Lunch, too, is eaten in silence. But it is followed by an hour of quiet talking. Perhaps the minister will share some thoughts with the women, or they will have a group discussion. This is not a time for lively discussions or debates.

For the rest of the day, silence again is the rule. Participants may return to their re-creative work or take up another activity.

The retreat ends generally around 3 or 4 p.m., with prayer or a benediction. Mothers pick up their children at the nursery and return to their homes and the world of everyday.

Women are impressed by many parts of the retreat, although the silence and the letter writing most often are mentioned.

"I realize now what the love of God really means," one participant said. "His love just surrounds you. Sometimes I feel like running outside and shouting 'I love you' to the whole world."

Another commented:

"When women get together, it seems that everyone has to say something just to let everyone know she's there. But at the retreat there's no matching verbal wits, no striving to impress with words. There's just a marvelous simplicity of silence."

One participant jokingly confided before a retreat that the only answer to her unhappy marriage would be to get rid of her husband. But after the retreat, she had another idea:

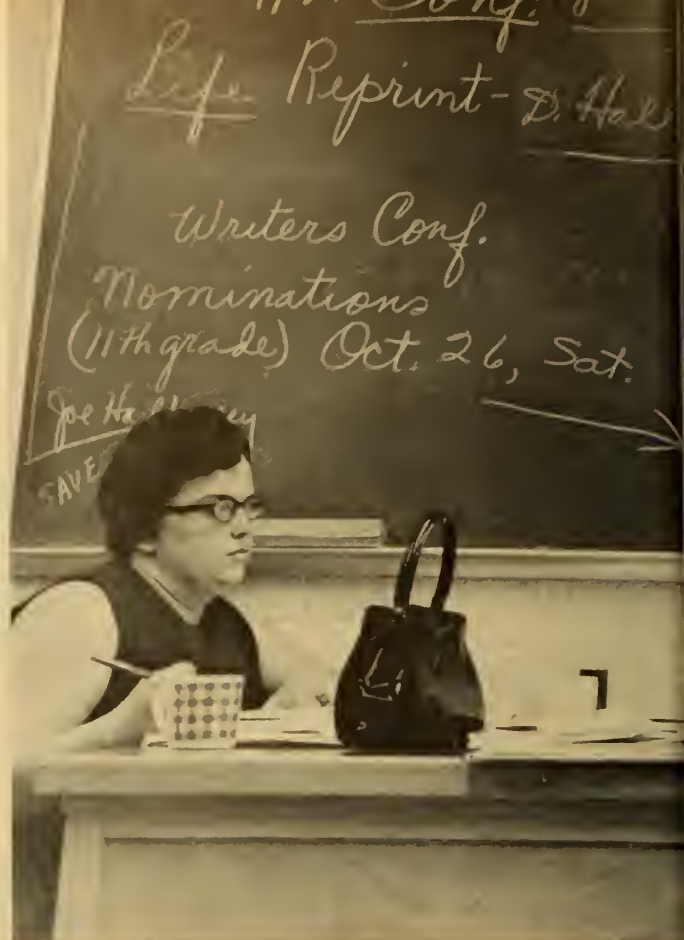
"You know, if I tried harder to make our marriage a go, maybe he would, too. I could take the first step, anyway."

Every woman, whether old or young, rich or poor, needs a time to renew the inner strength she needs to meet the demands of others for her love and attention, her wisdom and gentleness. Denver's women have found that strength in their one-day retreats of silence and peace. □





*In a speech class at Dearborn High School, Bill Valentine talks with his students about plans for a debate. The only visible sign of his disease is a bandage which protects and conceals a shunt permanently placed in his left arm.*



## PEOPLE CALLED METHODISTS

No. 62 in a series

# Bill Valentine

**B**ILL VALENTINE'S life is ruled by a rigid schedule. At Dearborn High School in Dearborn, Mich., he teaches five sections of speech and forensics, and prepares his students for competitive events. He coaches the debate teams and accompanies them on trips. He sings in the chancel choir at Dearborn's First United Methodist Church and teaches the senior-high class.

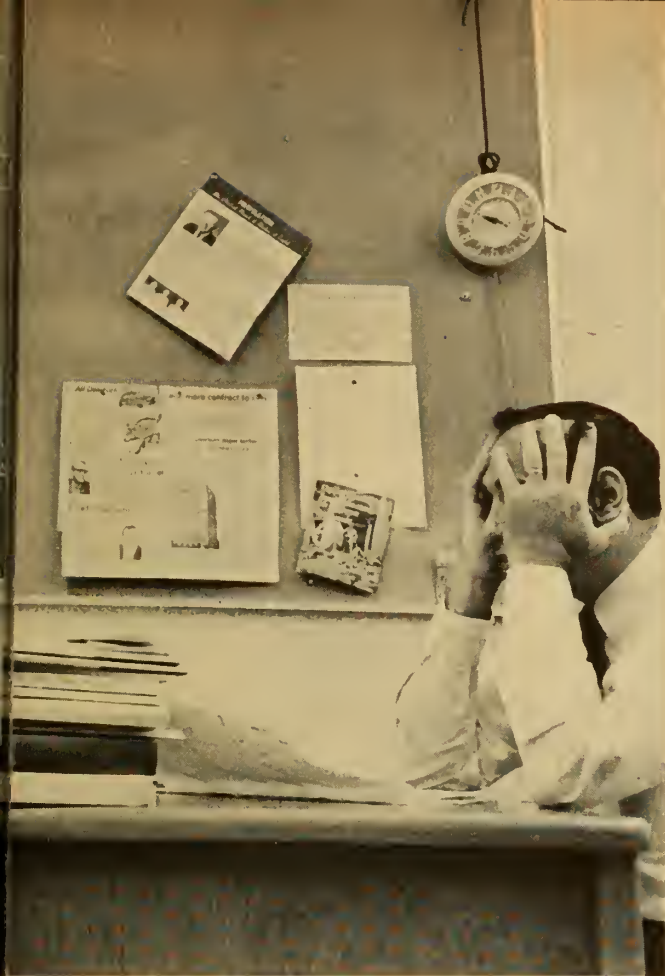
So what? Many teachers lead busy lives with church and civic activities piled on top of curricular and extracurricular duties at school. What makes Bill Valentine's schedule more complicated than most is that he has to plan it all around the 27 hours a week which he must spend virtually immobilized while his blood is circulated and purified through an artificial kidney machine.

Shortly after his 1956 graduation from Asbury College in Wilmore, Ky., Bill learned that he had glomerular nephritis. Doctors told him there was no cure and "You just won't live to be an old man."

Eleven years later, at 33, Bill was far from being an old man when the disease began to cause him serious trouble. For several months in 1967 he spent more time in the hospital than at home. His doctor hoped that a strict diet would balance his blood chemistry. His protein intake was strictly limited—little meat, eggs, or cheese. Potatoes and many other foods were limited on his menu, and his liquid intake had to be kept at a minimum.

Doctors suggested that Bill begin to look for a kidney donor, for he would surely need a transplant in a few years. He could not find a suitable donor,





# eacher

*Above left: Bobbie Jean and Bill Valentine, both teachers at Dearborn High, relax in the faculty lounge, a quiet place for work or conversation during the day. Above, Bill explains an assignment. Named Michigan's Outstanding Teacher in 1967, he says he was embarrassed by the award and doesn't even remember what he wrote on the entry blank.*

however, and after talking it over with his wife, Bobbie Jean, he decided against a cadaver transplant, in which chances of success are minimal.

It was at this time that a group from Dearborn—many of them parents of Bill's students—called Bobbie Jean and asked if they could help. Thinking that they intended to cook an occasional Sunday dinner or rake the leaves, she said yes.

The group, led by State Senator Lorraine Beebe and Leonard Mazur, principal of Bill's school, had bigger things in mind. They formed a corporation, set up the Bill Valentine Trust Fund, bought a home-model kidney machine, and had it installed in the Valentines' basement.

Both Bill and Bobbie Jean were trained at Wayne County General Hospital to operate the apparatus,

and on December 4, 1967, surgeons there placed a "shunt" in the blood vessels of Bill's arm. The kidney machine works by removing blood from an artery through the shunt. The blood travels through coils immersed in a salt solution. Impurities are removed through the coils, and the cleansed blood flows back into his body.

On the days that Bill uses the machine, Bobbie Jean starts setting up for the run as soon as she gets home from work (she also teaches in the English department at Dearborn High). Many of the coils and filters must be replaced after each use, and the entire machine must be carefully cleaned in order to avoid infection.

When they first had the machine in their home, bacteria in the machine caused Bill to become sick



*Doctors advised the Valentines to tell their children—Lisa, 4½, and Marc, 9—about Bill's condition so they would be less frightened by the machine. The reality of the situation, says Bill, has strengthened the family's faith and brought them closer to God. The Valentines are members of First United Methodist Church in Dearborn.*

each time he used it. For several months, he had to continue using the machine to cleanse his blood, even though the impurities in the machine itself brought on chills and a high fever.

During that particularly difficult time—and others which the Valentines have gone through—both Bill and Bobbie Jean found strength to cope with problems through their firm faith in God. They also believe that God has worked through the people who have helped them in their difficulties. Without divine inspiration, they feel, the Bill Valentine Trust Fund would not have been formed; neighbors would not offer to take care of the children, help with housework, or make Sunday dinner; and Bill's students would not mow the lawn and put up storm windows.

Religious faith always has played an important part in Bill Valentine's life. After graduating from Asbury, he spent a year studying for the ministry at Searritt College, in Nashville, Tenn., and working as director of Christian education at a nearby church. During that year, he began to see the possibilities for Christian witness outside professional church work. Public-school teaching, he realized, was the place for him. That fall, he began working toward a master's degree at the University of Michigan and teaching in the nearby town of Stockbridge.

The Valentines lived in Stockbridge four years—until 1960 when Bill was offered his present position

in Dearborn, Detroit's largest suburb. At that time the Dearborn High School English department had one speech class and no competitive program. Today, there are five sections of speech and forensics, and a bulging trophy case attests to Bill's talents as a speech coach. The school's dramatics program had only one or two yearly productions prior to his joining the faculty. Not only did productions double under his direction, but at least six of his drama students have gone on to follow educational theater as a profession; eight others have begun careers in speech. Bill is particularly proud that three of his students have decided to enter the ministry.

After the Valentines moved to Dearborn, everything was fine for almost seven years. They had almost forgotten the doctors' grim prediction. Then Bill's blood pressure became abnormal. Soon the function of his kidneys became less and less efficient. It was at this time that Bill spent so much time in the hospital. He would be in the hospital for a week or so, and then come home. But often he was home only a few days before he would become so sick that he would have to return. Thanks to the trust fund and the kidney machine, those hospital trips are no longer necessary, but Bill now is totally dependent on the machine to keep from being poisoned from within his own system.

Bill Valentine is a person of tremendous strength,





*The Valentines met at Asbury College and were married shortly after graduation. Bill spent a year studying for the ministry before deciding to go into public-school teaching.*

but he also has sources from which to draw an extra supply. When he is on the kidney machine, it is Bobbie Jean who is at the controls, keeping an eye out for trouble, praying that none will come.

"She isn't the most patient woman in the world," says Bill, "but she is given an extra measure of endurance during the six-hour run on the machine."

The Valentines' friends, neighbors, and fellow teachers in Dearborn are the main contributors to the trust fund. They supply the \$3,500 a year that it takes to keep the machine operating. There is hardly a club or organization in Dearborn that hasn't given to the fund or had a special drive for Bill.

There are also many pleasant surprises. One day in school, there was a knock on Bill's classroom door. He opened it to find two small boys who had come to give him money that they had collected in their class. A group of teenagers gave him money they had received singing Christmas carols under the direction of Mrs. Janet Boyd. The town of Stockbridge had a Bill Valentine Day, raising over \$1,000 from card parties, cake walks, and other projects for Bill's cause.

Adversity, it used to be said, has a way of bringing out the best in people, and Bill Valentine's experience goes far to refute the modern cynicism which says such demonstrations of love and concern don't happen any more, especially in cities of 120,000 people. Bill accepts this as one of the purposes—perhaps the most important purpose—of his life. —MARY FINNERAN



*Each session with the kidney machine takes nine hours, including the preparation before Bill is attached to it and the cleanup afterward. There are usually three such sessions each week. While he is on the machine, Bill can eat foods that are normally forbidden him since their harmful wastes are taken from his blood immediately. He finds it hard to sleep, so he reads or keeps his mind busy in other ways. Bobbie Jean constantly must watch for trouble. "She prays most of the time I'm on the machine," Bill says.*

Today's youngsters are influenced by forces beyond the home, encouraged to experiment, and free to question conventional values. Our society affords them freedom of movement. A psychologist tells here what parents can do, constructively, when adolescents rebel.

# If Your Child Says 'I'll Do as I Please!'

By ROBERT E. EATON  
Clinical Psychologist, Redlands, California

IF AN ADOLESCENT completely defies his parents, what can the parents do?

Increasingly, school personnel, ministers, and mental-health professionals are being consulted about family conflicts in which an adolescent is not just resisting parental demands but is saying, categorically, "I am going to do as I please—no matter what you think." This is what I call "hard rebellion."

A hard rebel will give no quarter. To illustrate:

- Jim is a 15-year-old who has battled his parents for two years about the length of his hair. After gradually extending the time between haircuts, he finally declares to parents and school authorities, "I will not get a haircut." Pleading and threatening do not move him. He insists that they can throw him out of school or home or do whatever they will, but the hair stays long and will get longer.

- Audrey is an attractive 15-year-old, svelte and sophisticated, who groans about what she views as the too-severe limits her parents put on dating. Her parents have been concerned with what they view as her too rapidly maturing sex interests. They become thoroughly upset when Audrey begins dating a 19-year-old boy. They forbid her seeing him. Audrey's response is firm and calm: "I am going to date him. If you forbid me, I will see him anyway—one way or another."

- Wanda, a 17-year-old high-school senior, has gone steady with Bill for more than two years. Friends and acquaintances view this couple as serious, reliable, and committed to each other, and assume they eventually will marry. Both youngsters are good students and plan to go to college.

Crisis comes for Wanda's parents when they become aware that she is having complete sexual relations with Bill. When confronted with this, Wanda is disturbed only because her parents are upset. Her rebellion, however, is firm on this point: "I am sorry you are upset. But I love Bill. We enjoy sex, and we are going to have sexual relations. There is no way you can stop us."

- Frank is 16, a high-school junior and an average

student. After weeks of suspicion, it becomes clear to his parents that Frank is using illegal drugs. When they finally ask, he tells his folks that he is smoking marijuana two or three times a month. He has experimented some with more dangerous drugs. He declares without reservation his intention of continuing to use marijuana. ("It's no more dangerous than your cock-tails.") He will not promise to avoid using other drugs. He believes he is old enough to take care of himself and to have his judgment trusted.

## *They Can Do as They Please*

With varying degrees of unpleasantness and acrimony, all these sets of parents are facing hard rebellion. The youngster says, "I will do as I please in spite of you." This can apply to late hours and questionable company kept, to alcohol consumed, to speeding cars, to countless other activities. But what can these parents do in the face of hard rebellion?

In all these situations, parents face the difficult fact of adolescent freedom. The parent who responds with "OK, I'll get tough (or tougher)" soon finds that the tension only mounts. The youngster continues the behavior, perhaps with more difficulty and more stealth. The harsh reality is that teen-agers *can* do as they please. Short of building a jail cell into the home or attaching a ball and chain, the high-school-age person is free to misbehave if he wants to.

Too glibly, and perhaps self-righteously, the outside observer may look at this situation and say, "Look at those parents. How they must have goofed!" Even the parents at such times may adopt a self-recriminatory course of verbal breast-beating which comes out, "Oh, how we have failed with our child!"

"What did we do wrong?" is a completely futile and wasteful question, except as it may lead to the much more important matter of "What now is our best course of action?" Responsible parental behavior must include confronting the problem and then seeking a constructive response to it. To use valuable time and energy in blaming either themselves or others is both futile







and wasteful and is, therefore, irresponsible action.

Of course, the parents of the hard rebel probably *have* goofed. Most parents do, some of the time. But there have been, and still are, many other influences on a growing youngster. He began with a physical or genetic set of potentialities. Some of these may be relevant in adolescence. He has learned his ways of behaving and believing from a variety of persons and events and circumstances at home, at school, in the community, and in the larger social setting.

### Who Are the Rebels?

Before examining possible parental responses to hard rebellion, it is necessary to determine what sort of person the rebellious youngster is. From the four examples above, it is easy to see that very different sorts of persons may rebel.

The hard rebel may be a chronic misbehavior, or he may be departing for the first time from usually acceptable behavior. He may be one of many youngsters with school problems, and a potential dropout. But he may be a satisfactory student or even a superior one. He may come from a home which has been neglectful in obvious ways; more often today his home looks "good," at least from the outside.

Some very rebellious youngsters may be viewed clinically as seriously disturbed, even mentally ill, but not usually. More often the psychologist would see the youngster as one with adjustment problems or moderate disturbance.

Or, diagnostic attention might be focused on the family. There, again, the disturbance often would be viewed as moderate rather than severe. Many hard rebels have to be viewed as essentially normal people who, from an adult point of view, are misbehaving.

The rebel may be harsh and nasty—deliberately hurtful—as he talks to his parents. But, even in hard rebellion, the adolescent may stay "nice." He can be calm yet adamant. Often he is pleasant for the parent to be with—until the actual issue of the rebellion is discussed. There are rebels, of course, who are chronically and consistently harsh and unpleasant to deal with. Others are—sometimes disturbingly—pleasant and relaxed, even in full defiance. The picture varies.

But what about the parents? Are we dealing with hard-nosed, puritanical, self-righteous child beaters? Are these all stone-faced, emotionally dead adults who provide little or no warmth for their children?

As with the younger set, the adults show us a great variety of characteristics and behaviors. Some are unloving people who seem to have invited rebellion. Typically, though, the hard rebel's parents are normal people who seemingly have provided at least reasonably well for the emotional and physical needs of their children. They may be too busy (especially fathers) and too preoccupied with their own stresses—but perhaps no more so than parents of nonrebels.

Often the rebel has intelligent parents, and they may be well educated. When seen in the therapist's office, they are likely to be confused, hostile, and bitter about the behavior of their rebelling adolescent. Only rarely they are flagrantly poor parents. They are peo-

ple with strengths and weaknesses who sometimes make good decisions, sometimes poor ones. They have made mistakes, but in general they have done their best. Most could be rated as apparently adequate parents, and a few as definitely superior.

Then what motivates the adolescent to rebel? Why does he kick over the traces? Is it inevitable?

One of the first thrusts of the human being is for independence. By adolescence, the *I-want-to-be-free* drive is a strong part of most personalities. This in-born drive to grow and mature and become independent is the basic context for adolescent rebellion.

Along with this, in our society today, the youngster is exposed outside the home to beliefs about right and wrong which may be radically different from those he has learned in the home or at church. He learns peer views, he learns "hippie" views, he learns free ideas from the mass media. Exposed to these views, he learns to challenge most conventional values.

Part of what has molded the youngster throughout his life to date has been encouragement to explore and experience new things. These thrusts for freedom entwine with the unique experiences and learnings of each individual. Sometimes the combination moves the adolescent to a hard rebellion.

### Responses for Parents

What do the parents do in the face of the hard, arbitrary posture of offspring? In the midst of their own anxiety and probable anger, the parents must act. In the face of ignorant "friends" who say, "Why don't you control your kid?" they must reacquire the capacity to think calmly and make decisions. To blame themselves (or some scapegoat outside the home) for the trouble is immobilizing and futile. Getting tough rarely helps when the rebellion is complete.

Alternatives must be examined. Legal action is possible. The youngster may be labeled as incorrigible, and the courts will take over. Sometimes, parents just kick the adolescent out ("I wash my hands of you"). Others say, in effect, "OK, be your own boss." Then they hope for luck or divine protection to see the youngsters through. Some try extreme disapproval ("If you do that, I won't love you").

But what can be done—*constructively*?

Reality is the key to constructive response to the adolescent rebel. Parents must experiment to find the specific set of actions which might help in their situation. At the outset, they might as well face the fact that much of what they have tried before has not helped. They must search for new behaviors and new attitudes in the face of their difficult situation.

One important principle is this: The adolescent needs to *be* loved and to *feel* loved, just as he did as a child. Love and acceptance of him now, with his defiance and misbehavior, may be difficult for parents. But if they still experience feelings of warmth and compassion and acceptance, and if they can let these be felt by the adolescent, they create a situation in which further progress may be possible. If the youngsters feel only parental hurt, disapproval, or condemnation, problems increase and barriers grow higher.

The parents must strive to accept the fact of adolescent difference. This younger human being is of a different generation and subject to a unique set of influences. He holds different ideas, and he values different behaviors.

We parents have to drop our outmoded notion that our beliefs, our attitudes, and our values are omnisciently determined and invariably right. And even if we are "right" and the youngster is "wrong," we had better put our energy into understanding. We need to try to comprehend, rather than just bemoan, the difference between our children and ourselves.

It will help if parents can do some soul searching in regard to their own inconsistencies and hypocrisies. The youngster will no doubt assist by pointing these out if he gets the opportunity. Adults do have their problems and pretenses, and many of these are seen clearly by their offspring (and have been for years). It may seem to be a delicate and difficult thing to be open and honest in such circumstances. But if parents do not strive for candor with their youngsters, they can hardly expect the younger ones to be open and candid with them.

Parents must watch out for and reduce their own defensiveness. As parents, we want our kids to make us look good. But the way to be a good parent is to act like one, not to look like one to others. The time to be a good parent is now, without wasting time criticizing past mistakes or less than good results.

In their search for appropriate actions, parents need to consider the degree and severity of the behavior they disapprove. If rebellion takes the form of long hair or short skirts, the alarm ought to be much less than if the offense is smoking marijuana or taking LSD, for example.

On what issues and to what extent does the younger person rebel? Does the situation require legal intervention, the use of social force to protect either the youngster, the society, or both? When concrete legal action is required, parents need to review this as a necessary step in a total program of help for a child.

If legal enforcement is rejected as a present response (as I think it usually should be), parents must accept the fact that the time is past for the use of force. In some cases, earlier and more stringent limits might have helped to avoid the present hard rebellion, but once the rebellion hardens, getting tougher probably does not help.

### *Conversation Is Essential*

To improve the situation, parents and adolescent must converse. Above all, the parents need to listen. They must try to understand—even on issues they disapprove of. If communication gets freer, there is more opportunity to manage and tolerate even seemingly unresolvable issues.

Before conversations begin, the parents have to learn to respect the basic fact of adolescent freedom: *the youngster can just about do as he pleases*. The parents may feel upset, angry, and bitter about this fact. But they will not become potentially helpful to the adolescent rebel until they accept the reality that he

or she has almost unlimited freedom to misbehave.

It may be possible to find ways to compromise on some issues. If parents are able to give up their defensiveness, to renounce the force alternative (which is not often a creative possibility), if they are able to concede that the youngster may have to win, then some compromises may become possible. The parents want (not demand) something—and so, often, does the youngster. Some voluntary compromises may be possible which fully recognize the realities of adolescent freedom.

Perhaps long-haired Jim really wants to stay in school. Maybe, then, the parents can agree to accept whatever length of hair the school will tolerate.

Perhaps 15-year-old Audrey's parents can let her date more frequently in return for restrictions on where she goes and what time she comes home. Maybe, if parental attitudes become more sympathetic and more genuinely understanding, she can be persuaded to entertain more at home.

Perhaps even with Wanda's sex or Frank's drugs, which seem much more serious, adjustments can be made which hold out some hope for reduction in the incidence of problem behavior. Wanda's parents may feel, too, that they can at least help her avoid pregnancy.

If parents succeed in reducing the verbal barriers between the generations, they may begin to feel more comfortable. They cannot control the youngster, but perhaps they can resume influence. Parents may say, "We know that you can misbehave, and we cannot stop you. But we hope that you will not—for these reasons. And if you do, we will still be available as you need us."

### *Outside Help Is Available*

Many instances of hard rebellion will require the assistance of a professional, such as a minister-counselor or a school counselor. In some cases, the parents will need to consult a psychotherapist—a clinical psychologist, a psychiatrist, or a psychiatric social worker—and arrange for treatment. Treatment may be directly with the adolescent, or with the parents, or with both. A family psychotherapy program may be needed. Help from such professional sources often yields great dividends for all concerned.

In dealing with the hard adolescent rebel, the appropriate parental goal is to be helpful to the youngster. No glib, easy, or magical solutions, such as we would like, are available. Whatever they do, parents will likely be less than fully satisfied with the results. Nothing they try is going to get them the quick changes they desire. They can struggle to modify their own attitudes. They can experiment with various active approaches to the problem. They can work at improving communication. And they can hope that, over a period of time, the maturing process will move their youngster toward healthier behavior.

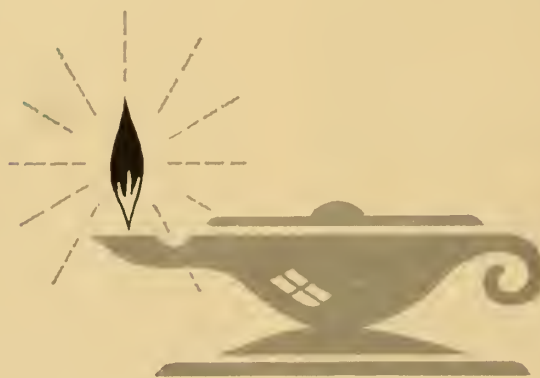
Above all, parents must learn to be patient, persistent, and understanding. With these attributes, they can have confidence that they will discover ways of being helpful to a rebelling adolescent. □



# Religious Education: The FUTURE Is Upon Us

By ALLEN J. MOORE

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School of Theology at Claremont, Calif.



WE MIGHT as well face it: the golden age of religious education has ended. The Sunday church school, youth meetings, nationally prepared study courses, and lay teachers have proven inadequate to meet the challenges of the kind of world we are living in.

Despite massive attempts to prop up the religious-education enterprise, enrollment and attendance continue to dwindle. Children, youths, and adults alike are dropping out in increasing numbers. Interchurch programs such as those in camping, youth work, leadership training, and student ministries also are fading away.

Churches have spent millions of dollars building and equipping educational plants. Additional millions have been spent in developing campgrounds, training programs, professional staffs, and other resources for religious education. In

spite of these extensive investments, religious education has been unable to make good on its extravagant promise to expand the churches and develop a generation of Christians faithful to the gospel and devoted to the church.

The problem is not that religious education has not done an acceptable job but that too much was expected of it. It was viewed as a cure-all that would change society and ensure Christian growth. In this sense, the modern religious-education movement has been a failure.

## *Why Programs Don't Educate*

Possibly the biggest failure of religious education has been its cultural orientation. Along with the church, Christian education has been bound to the white, middle-class value system, which it has falsely propagated as *the* Christian way of life. The result has been

curriculums that have encouraged conformity to established majority patterns of society.

In spite of the recent theological ferment, religious education has not been able to free itself from the optimism of theological liberalism and the piety of 19th-century evangelism. A recent study of urban education by the United Presbyterian Church, USA, concludes that most Sunday schools are basically moralistic and primarily concerned with indoctrination in what is right and wrong. Many national boards of Christian education have established more sophisticated goals, but most local churches still envision their educational task in terms of helping people to be good.

Exceptions may be those situations where the religious context has been set aside altogether and educational programs are designed



to care for children while parents attend worship. Some churches have sought to provide enjoyable experiences for youths and to promote fellowship and good feeling among church members. The result has been a kind of local institutional loyalty rather than the nurture of vital Christians who are aware of the issues of their time and are equipped to respond.

Probably the most serious charge that can be leveled against the church's programs of education is that they do not educate. Exposed to fragments of knowledge, graduates of church schools are generally ignorant of the basic content of Christianity, poorly equipped to reflect theologically upon issues of their time, and unprepared to make moral decisions for which ready-made answers are not provided.

Even the more recent shift to an emphasis upon biblical and theological content has not changed the situation significantly. It has served only to further the gap between the teaching church and where the people are actually living. The language, world view, and images of religious education too often reflect an age that has past. Religious education has propped up a world that no longer exists and a way of life that is incompatible with the changing times.

Church renewal and ecumenical discussions have continuously substantiated the inadequacies of the Sunday church school. Reforms may not be possible from within religious education itself. Just as the more imaginative reforms in general education are originating from outside education, so also changes in church education are arising outside. The black ghettos are instructing us in the value of decentralized educational programs, community based and directed.

Ferment for change is everywhere, and drastic, deep-cutting reforms are inevitable. The question becomes, can the church's educational ministry change fast enough, or will it be swept aside by increasing learning opportunities outside traditional church structures? The popularity of Chicago's Ecumenical Institute, lay academies, religious-studies pro-

grams in state universities, and urban-training centers suggests that a new era in education is here.

### *Man's Future Environment*

The future of the church's programs of education is related to the future of man and his society. Change is characteristic of our age, and the years ahead are sure to bring an ever-increasing rate of change. Any significant developments in religious education must be oriented to the world of tomorrow rather than of the past.

It is more than a nod to science fiction to suggest that we are already on the brink of the 21st century. The future is no longer out ahead but is with us now. Professor J. C. Hoekendijk, Dutch

becoming plugged into the whole human race with all its past, present, and future.

It is this which leads Marshall McLuhan to conclude that the future society will be tribal—that is, a way of life based upon human familiarity, intimacy, and personal involvement. Increasingly, our day-by-day existences will no longer be determined by local events alone, but by networks of events taking place simultaneously everywhere.

The whole human society is gradually being unified into a single commonwealth. In spite of the Viet Nam war—which is really a semblance of the past that is still with us and which the new generation therefore finds so intolerable—Eastern and Western cultures

**"Probably the most serious charge that can be leveled against the church's programs of education is that they do not educate. . . . Graduates of church schools are generally ignorant of the basic content of Christianity."**

theologian, suggests that we are actually living in the "day after tomorrow."

The task of education in any field must be not only to orient man to his future environment but also to teach him how to plan and to make responsible human decisions. The new world requires a new way of looking at things as well as a different way of responding.

Two broad predictions about the future will influence all education, including religious education. The first is that *the revolution in technology and cybernetics is creating a new environment for man*. It no longer is accurate to say we live in a particular city, suburb, or town. Our environment is far broader and more complex than this. It is an electric, cybernetic, dynamic, social system. The word "electropolis" best represents this. It suggests that man no longer lives in just one city or even in one regional metropolis. His home, in the full sense, is the universe—a global city in which the entire human enterprise is ever more closely linked together in one environmental system. Each of us is

gradually are beginning to merge.

This does not mean that uniformity will result. In fact, the opposite will be true. The youths of tomorrow will have an increasing number of options for life. An example is the religious ferment among today's young persons, caused not by the revival of Christianity but by the impact of alternatives the Eastern religions offer.

Electronic communication, especially television, has placed each of us in meaningful relation with the lives of distant people. This was clearly demonstrated by the way the world became involved in mourning President Kennedy's death. Instantaneous news places us in history as it happens. In a real sense, we have become what Dr. Ross Snyder of the Chicago Theological Seminary calls "history makers."

The new "electropolis" is charged with information, experiences, and energy waiting to be explored and discovered. As a result, the importance of formal education will decline as all life becomes a massive educational experience. In fact, the illiterates and unsophisticates

of society may be the first to learn the new language of "electropolis." They have less to unlearn.

The rise in our time of the Negro as a human being might not have been possible without television. As Dr. Gibson Winter of the University of Chicago Divinity School has indicated, the young-adult revolt is due largely to the fact that they grew up with the new technology, and unconsciously became aware of the contradictions of values in adult society.

Even the lowly transistor radio is creating a revolution in formerly isolated areas of the world. The rise of backward countries is significant in itself but, more important, the cultural lag is leapfrogging into the future. Much of Asia and Africa has moved into the technological revolution and the use of computers without ever passing through the machine age.

The schools of tomorrow may not meet more than two or three hours a day. With more and more information being stored electronically, facts will be increasingly "learned" at home through the use of programmed devices plugged into central resource banks. This will permit each person to develop at capacity. The schools of tomorrow will be concerned less with the teaching of facts and more with probing meanings, the development of human potential, and the cultivation of reasoning skills needed for interpreting information.

A second prediction is that *the new environment is already creating a new man*. Contrary to the anti-Utopia writers, such as Huxley, Orwell, and Bradbury, the technological future will not result in the devaluation of man. In fact the opposite will be true.

The new technology will increasingly release man from the drudgeries of work. In the future, only about 10 percent of the population will be needed to direct the machines that will do the work required for maintaining society. A post-money world will result, and most of the population will be employed in cultural and creative pursuits, human services, and professions dedicated to the release and development of the resources

for a more human existence.

Even now we have within our grasp the intellectual, economic, and physical resources to solve most of the human problems—racism, slums, unemployment, poverty, human degradation, war, overpopulation—caused by the rapid transition from a mechanical to a technological society. *It is only a matter of society's being ready and willing to commit the resources needed to solve these problems.* Man himself—his fears, alienation, selfishness—may become our greatest trap in years ahead.

The religious, individualistic, middle-class man of classical Protestantism is slowly fading away. The emerging new man is secular, situational, expressive, open, and increasingly free from external hang-ups. The boundaries of life are expanding, new values are being formulated, and life will be lived with fewer absolutes.

The new man has increased confidence in his own ability to solve problems, an increased faith in a universe which holds no unreachable secrets, and a restored belief in the essential intelligibility of the world. Theologian Harvey Cox has described this shift as "the movement of man's primary interest and attention from other worlds beyond or above this one and to this world."

The new generation of young adults provides us with a prototype of the man who is to come. They project some of the rewards—as well as some of the problems—which will come as we learn to embrace the new world and celebrate its gifts. The music of the Beatles, the pop art of Sister Corita, and the musings of Marshall McLuhan also provide a glimpse of the promises of the electric age. Instead of despair, there are signs everywhere that the future man will live in hope, joy, love, and responsibility.

#### *Education in the Church*

As "electropolis" unfolds with its visual man, what will be the future of the church and of religious education?

*First, we can anticipate a continuing decline of institutional*

*Christianity.* This does not mean that faith will become any less significant in the lives of men. Faith will shift from a primary concern with the inner life and controlling human conduct to the broader sphere of interpreting history and human events and giving impetus to human possibilities of the future. As Harvey Cox points out, "the gospel is first of all a call to leave the past behind and open ourselves to the promise of the future."

In this context, the role of religious education will be to prepare men to be open to the future, to affirm it as God's gift, and to assume responsibility for God's mission in the coming new age.

The massive investments which the church has made in physical plants and facilities will certainly be under constant evaluation as funding increasingly becomes a problem. The expanding costs of institutional life have already exceeded financial resources. But religious education does not require all this. It will undoubtedly center increasingly in people rather than in buildings and organizations. Empowering human life will become our chief concern, especially among the "powerless." Storefront schools are demonstrating that education for self-respect, rather than for social conformity, is possible.

*Second, the future will be an ecumenical age.* Mankind is being pulled together into a homogenized society. This will result not only in major church mergers (including merger of most of the churches in the Consultation on Church Union) but also in the churches' embracing more fully the world itself.

Probably most significant in the immediate future will be the development of structures for significant Protestant-Catholic ministries. A prototype has been developed in a community where one Catholic church and six Protestant churches are forming an associated ministry, including commitment to co-operative Christian education.

The new meaning of ecumenism, however, does not limit itself to discussion between denominations. It also explores the relation of the church with non-Christian groups



as well as with nonreligious groups.

The ecumenical stance will be further realized in the increasing number of religious studies programs in state universities. Free of the institutional programs of religious education and clericalism, religion has become one of the fastest growing programs on the public university campus. Religion now is taught in 135 public universities, and both program offerings and staffs are expanding.

Despite the cold shoulder which students have extended the church, they remain vitally concerned with religious values and meanings. In the style of the new age, they are not propagandized or expected to make a commitment in religion courses on secular campuses. A more intellectualized religion may not increase faith and commitment, but surely will contribute to a new climate for the church's work.

*Third, the church's future religious education program may take the form of a communication center. It will be a place where*

The church as a community may not in the future be located in a massive building set off to itself and surrounded by grassy lawns. Instead, churches may locate in shopping centers, storefronts, or at other crossroads. Such centers may even be shared by several denominations, pooling resources and doing some things jointly.

The church as a communication center may best be described as a happening or as a medium. It will provide opportunity for community celebrations and festive occasions in which the world joins the "Christians" in dancing, singing, and even in worshiping together. The present provincialism of the Christian church will be broken down as it comes to be located at the community crossroads.

The presence of the church and its style will become its message. No longer will the church rely almost entirely upon preaching and Sunday-school classes to carry the Word. The spoken word will become subordinate to the visible

Parents' classes, nursery schools, and weekday education will be offered at various hours to fit the schedules of a new society.

Classes organized around issues will provide opportunity to test theological beliefs and to formulate religious and moral decisions. Dialogue will draw out and test differences rather than permit individuals to hide behind a blind of agreement and consensus. A knowledge bank, utilizing modern educational hardware, will encourage individuals to explore on their own and to discover insights according to their needs and level of development. Many such church centers might be linked together by closed-circuit television to share resource persons, speakers, or events without requiring travel.

Programs to empower persons to be more human will be provided. Counseling, group therapy, sensitivity training, and psychodrama will be offered. The church might as well become the meeting place for social agencies and other personal service groups. Supporting broader-based programs of this sort is better than establishing competing ones under the guise that they "are Christian."

The role of the new religious educator in the future will not be that of jack-of-all-trades or a manager of institutional programs. Instead, the new centers of education will require resident theologians, teaching ministers, and persons competent in communications.

Future religious educators have been described best by Dr. Ross Snyder. He suggests they will be "architects of man's consciousness." By this he means, "architects of the meaningful space in which contemporary man will live and move and have his being."

Undoubtedly, the future "electropolis" will be an exciting place for man to live. In his new environment, the new man will turn as never before to the educational tasks of exploring, probing, and discovering ways in which life will be increasingly human. In exploring these possibilities, Christian educators—in fact, the church itself—may find vocation for the age to come. □

**"Change is characteristic of our age, and the years ahead are sure to bring an ever-increasing rate of change. Any significant developments in religious education must be oriented to the world of tomorrow. . . ."**

multihappenings of significance will take place. Free from the drabness of puritanism, the new church will move to recover the Judeo-Christian style of celebration.

Such centers will be plugged into the happenings of the world, relating persons to these events and providing opportunity for theological reflection and interpretation. The church may well become the meeting place for the exploration of community issues and the planning of strategies for action.

In contrast to the old church where people sat around and talked, the new church will become more like a launching pad delivering trained "cadres" into crisis situations in the community. One church I know plans to train task forces to be on constant standby to respond to community needs.

word as the church's style demonstrates the meeting of the gospel with the new age of "electropolis."

As Cox has written, "In a culture increasingly dependent on visual parables and signs for its orientation to the world, the conduct of the Christian community, its visible behavior, will become a much more significant 'word' than the pronouncements of the pulpit."

In the shopping center, future churches will sponsor art, drama, music, and film festivals. Drama on the mall, parades, and colorful displays will draw together and invite passersby to probe for meaning and understanding—not for the purpose of converting but as the church's contribution to the enrichment of human life. Classes in the arts and opportunities for self-expression will be provided.

# Together's 1969 Calendar

► THE 1969 CALENDAR which begins on the facing page features 12 carefully selected color photographs reflecting the beauty, the wonder, and the varied moods of the months and the seasons. Each page also carries an inspirational passage from the Bible.

We believe you will find each photograph distinctive enough to remain attractive and decorative around home or office for an entire month; and that the biblical messages, while not necessarily descriptive of the pictures with them, will inspire contemplation and assurance.

Two years ago, TOGETHER's 1967 calendar designated special days, seasons, and liturgical colors on each monthly calendar. Although this was not typographically practical in planning the 1969 calendar, you should be aware of the special seasons—and the proper liturgical color symbolizing each—that fall within the 1969 Christian Year.

CHRISTMASTIDE, a season celebrating Christ's birth, begins on Christmas Day, 1968, and extends to Sunday, January 5, 1969. The liturgical color is white, the color of light, denoting Christ's purity and victory.

EPIPHANY, starting 12 days after Christmas and commemorating the manifestation of Christ to the three Wise Men, begins January 6 and continues to February 18. The symbolic color is green, the common color of nature in the freshness of bloom, symbolizing hope.

LENT, the 40-day period of penitence in preparation for Easter, begins on Ash Wednesday, February 19, and continues until Easter Sunday, April 6, the day commemorating Christ's Resurrection. The Lenten liturgical color is purple, symbolizing the majesty of Christ, except on Good Friday, the day of the Crucifixion, when the color is black to symbolize darkness and death.

EASTERTIDE, the period from Christ's Resurrection to his Ascension, extends from Easter Sunday to May 18. The color is white, for light, joy, purity, and perfection.

PENTECOST begins May 25, and ends August 24. This season commemorates the descent of the Holy Spirit on the Apostles. The color is red, symbolizing their zeal and fervor after Pentecost.

KINGDOMTIDE, the longest of the seasons, extends from August 31 to November 30, and emphasizes God's message to mankind. The color is green.

ADVENT, the season anticipating Christ's coming, is observed from December 1 to Christmas Eve. The color is purple.

Readers who wish to remove the calendar pages for year-around display and reference may do so by separating the staples and, after detaching the color section, pressing them together again so the rest of the magazine won't fall apart.

So here it is—a 1969 calendar designed not only to be attractive to the eye, but to be a source of year-long inspiration. With it go our best wishes to you and your family during the New Year.

—Your Editors

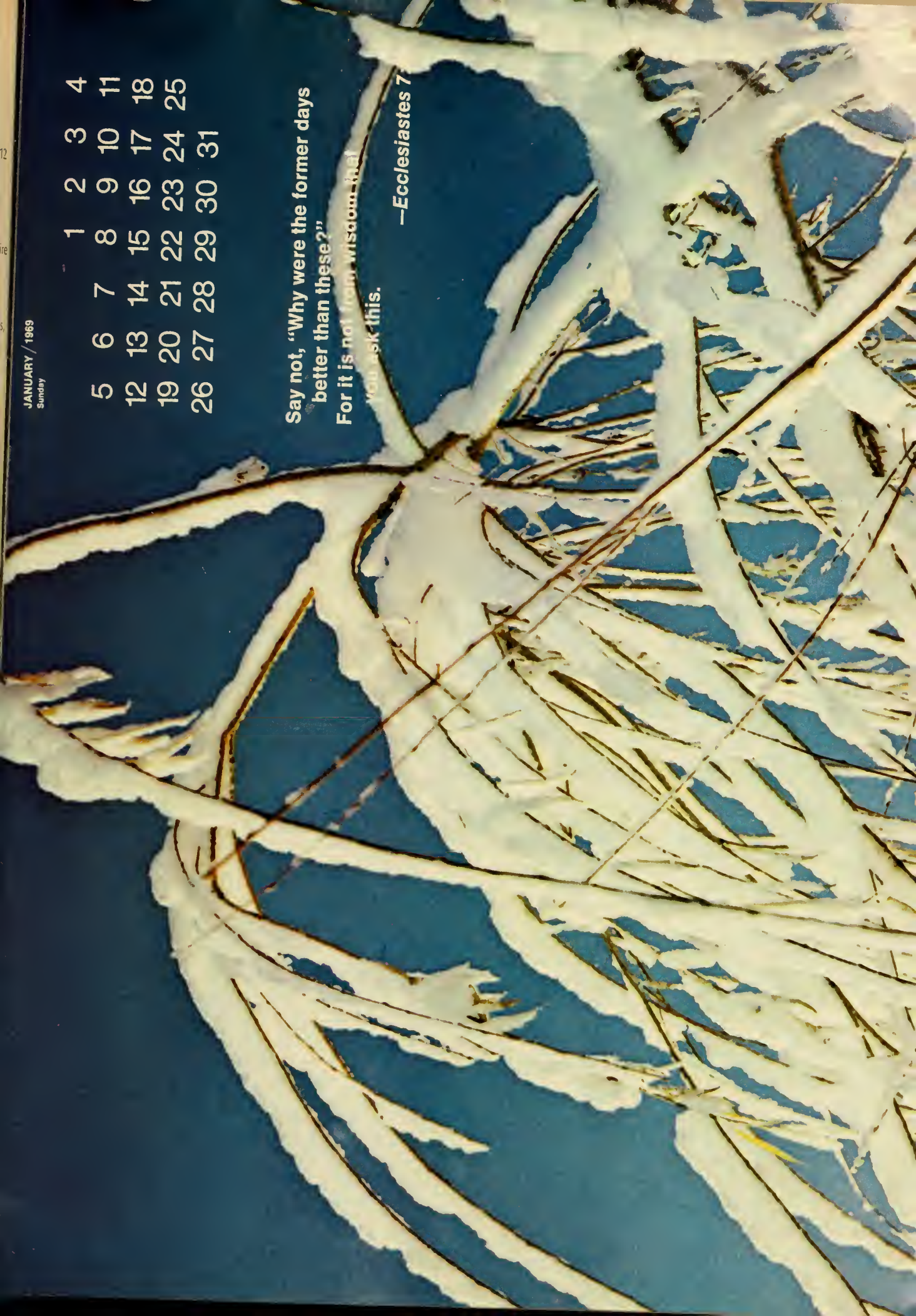


JANUARY / 1969  
Sunday

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19	20	21	15	16	17	18
26	27	28	22	23	24	25
			29	30	31	

Say not, "Why were the former days  
better than these?"  
For it is not from wisdom that  
you ask this.

—Ecclesiastes 7





For God so loved the world that he gave  
his only Son, that whoever believes in him  
should not perish but have eternal life.

—John 3:16

DECEMBER / 1969  
Sunday

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**FEBRUARY / 1969**  
**Sunday**

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He casts forth his ice like morsels . . .  
He sends forth his word and melts them;  
he makes his wind blow, and the water flow.  
—Psalms 147:17-18

NOVEMBER 1960  
Sunday

2 3 4 5 6 7 8 1  
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16 17 18 19 20 21 22  
23 24 25 26 27 28 29  
30

... learn to do good;  
seek justice, correct oppression;  
defend the fatherless, plead for the widow.

—Isaiah 1:17




He who restrains his words has knowledge,  
and he who has a cool spirit is a man of understanding.  
Even a fool who keeps silent is considered wise . . .  
—Proverbs 17:27-28

MARCH / 1969  
Sunday

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"Love your enemies, bless them that curse you,  
do good to them that hate you, and pray for them  
which despitefully use you, and persecute you . . ."

—Matthew 5:44 (KJV)

OCTOBER 1989  
Sunday

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"I am the light of the world; he who  
follows me will not walk in darkness,  
but will have the light of life."

—John 8:12

APRIL / 1969  
Sunday

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"He who is faithful in a very little is faithful  
also in much; and he who is dishonest  
in a very little is dishonest also in much."

—Luke 16:10

SEPTEMBER 1969

Sunday

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MAY / 1989  
Sunday

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"Therefore do not be anxious about tomorrow,  
for tomorrow will be anxious for itself.  
Let the day's own trouble be sufficient for the day."  
—Matthew 6:34





AUGUST / 1969  
Sunday

3 4 5 6 7 8 1  
10 11 12 13 14 15 2  
17 18 19 20 21 22 23  
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31

This is the day which the Lord has made;  
let us rejoice and be glad in it.

—Psalms 118:24






The Lord by wisdom founded the earth,  
by his knowledge the deeps broke forth,  
and the clouds drop down the dew.

—Proverbs 3:19-20

JUNE 1989  
Sunday

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22	23	24	25	26	27	28
29	30					

A close-up photograph of a green grasshopper perched on a large, vibrant orange flower. The grasshopper is positioned in the lower right quadrant, facing left. Its long hind legs are prominent, and its antennae are extended. The flower's petals are ruffled and layered, creating a rich texture of orange and yellow. The background is dark and out of focus.

And if I have prophetic powers, and understand  
all mysteries and all knowledge, and if I have  
all faith, so as to remove mountains,  
but have not love, I am nothing.

—1 Corinthians 13:2

JULY / 1969  
Sunday

	1	2	3	4	5
6	7	8	9	10	11
13	14	15	16	17	18
20	21	22	23	24	25
27	28	29	30	31	26



*None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.*

—Romans 14:7-9

ON AN AIRPLANE trip, two passengers were talking about religion. One said to the other that he no longer found it necessary to believe in God. "Religion," he argued, "is a sign of weakness and insecurity. We run to God only when we are fearful and it seems we can't handle things for ourselves. People ought to face up to life, get rid of God, solve their own problems."

The passenger was starting to make his next point when there was a sudden sputtering of the engines, and the plane began to lose altitude. A voice came over the intercom: "Please fasten your seat belts. We are having engine trouble."

The man who only a moment earlier had declared his independence of God broke out in a cold sweat. He was heard to mutter under his breath, "O God, get us out of this mess!" Then, after a few anxious moments, the plane again developed full power. With a sigh of relief, the man exclaimed, "Thank God, we're safe!"

Curiously, in times of crisis, believers and unbelievers often find themselves united. In desperation, when the force of events threatens to overwhelm us, most of us grasp at something beyond ourselves. We cry out for deliverance from the awful moment at hand.

This, of course, is no defense of God. The passenger was right, and he beautifully illustrated his

own point. His own panic did not represent a response of faith but a cry of fear or desperation. Just as he said, God often becomes a label to which we attach our own anxieties.

There is little difference between this use of God and our three-year-old son's coming into our bedroom late at night, and crawling under the covers because he is frightened by thunder. When mommy and daddy are not around, God becomes the cosmic daddy to whom we turn for help and protection.

Well-intentioned people often try to make the case for God on just such grounds. "Wait until the going gets rough," they say, "then you'll find you need God."

### God Dwells at Life's Center

What does this say about God? It says that he is important only when everything else fails. It suggests that he is not necessary in the surge of daily events. It makes him the stopgap who plugs holes of despair that our own resources can't quite fathom. Such a use of God reveals more about a man's own insecurity than it reveals about God. It certainly does no justice to the biblical understanding.

The apostle Paul wrote, "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living." (Romans 14:8-9.)

I think Paul was trying to tell us that God dwells at the center of life—in its gay moments, in its successes, in its joys, and not simply at its edges where death and sorrow and disappointment lurk. God is not the rescue boat we leap into in times of emergency. Rather, he is the one who infiltrates life and brings meaning to the whole of existence so that when crises arise, they may be faced from within the perspective of mature faith and not regarded as colossal threats to our worlds.

Unfortunately, we are like the student who leaves

# Whether We Live or Die

By THOMAS J. WALKER

Pastor, First United Methodist Church  
Sandwich, Illinois

a whole semester's work until the last few days and then tries to prepare for examinations. He knows that he should have been doing his work all along, but other things have kept crowding in and preventing this.

Somehow we feel that we should pay more attention to God, but the pressure of other affairs always seems to get in the way. At the crucial moment—the time of the examination—we have not done our homework. It is awfully hard at that time to claim any kind of meaningful relationship with God.

The issue is not simply one of paying more attention to God. I would not enjoin people to go about meditating upon God to the exclusion of all other activity for that is not the point.

An old man was asked once if he ever prayed. "Yes," he replied, "always and never." He meant that he never ran to God with specific requests, but his whole life was permeated with the sense of God's presence. He lived in gratitude. He was aware that he received his life from God and that it was entrusted to him from beyond himself to be used not just for his own gain.

Here was a man who probably did not pay much attention to God, but God was at the center of his life. He took his whole life seriously as a vocation to serve God. To paraphrase Paul, this man found God in life as well as in death. God's presence to him was the meaning of life itself and not just a temporary pavilion to hide under in times of trouble.

Too many of us have lost this sense of God which undergirds life and punctures it with meaning. Or perhaps we never realized the possibility of it. Almost as a matter of habit, religion has become an activity which competes for time alongside other activities. We do not grasp it as the central event of life itself, the dynamic which creates the opportunity to understand all our activity in a new dimension.

### A Gospel for Now

One Easter morning I witnessed a most unusual sunrise service. It began with a series of "happenings" from ordinary life—a woman scrubbing diapers, a man shaving, a young mother fitting her daughter with a dress, a businessman eating a hurried breakfast, a folk artist singing.

While these scenes were taking place, someone began reading the Resurrection message from the Gospels, but in such a low voice that one had to strain in order to hear. At first I was annoyed that the reader was not coming through loudly enough. Then it dawned on me that this is the way life is. We can turn away from the message, or we can become so engrossed in the activity of the moment that we miss the meaning of the Word that thrusts itself into life. Our activity goes on, but we don't hear the redeeming word that is trying to break into our lives.

The reader was communicating to us the fact

that the gospel is a competitor, seeking to be heard through all the other voices of our culture. He also was suggesting that when the gospel is heard in conjunction with, and not as competitor of these other activities, it renews them. It frees them and us from the emptiness of disconnected lives which are not going anywhere.

What does it mean to say that God is Lord of both the dead and the living, and that we are his in life as well as in death?

It does not mean becoming more churchy, more involved in religious activities. It does mean looking beneath the shallow surface of our lives to discover God's presence. It does mean looking for the ways by which God breaks into our culture, challenging us to see life from a new perspective.

### New Meaning for Your Life

I am often fascinated with the tremendous imagination of preschool children and with their ability to project themselves body and soul into make-believe characters. I was reminded of this one day when I walked into our house and greeted my three-year-old son, "Hi, Stevie!"

Stevie screwed up his face in dismay and let me know in no uncertain terms that he was not Stevie. He was "Dan the Cowboy," and anybody ought to know that you cannot be Stevie and "Dan the Cowboy" at the same time. He had assumed the identity of a make-believe person, and to call him by any other name at that particular moment was to violate the seriousness with which he took his role.

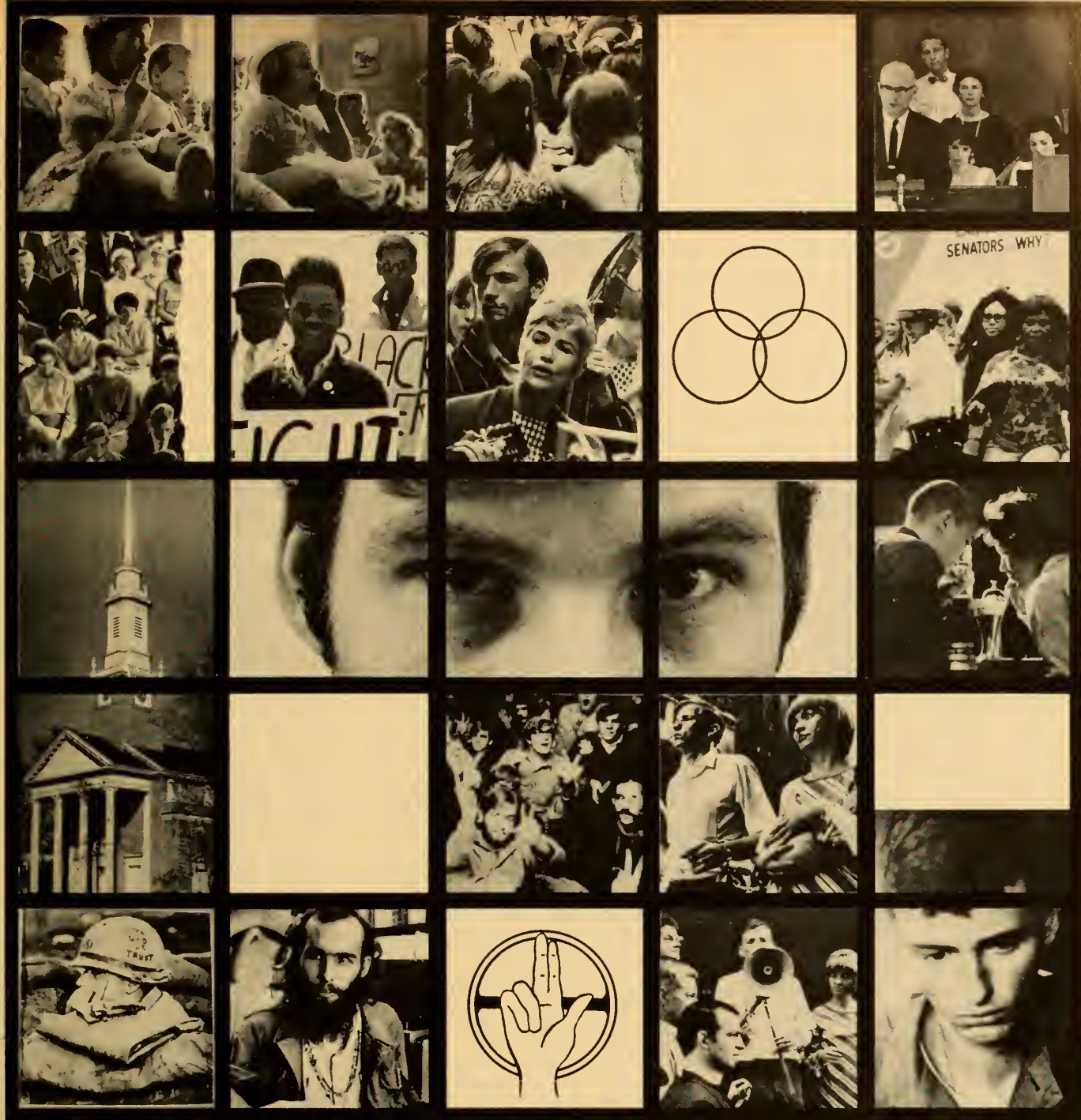
Small children, with their imaginative ability, have caught what many of us have allowed to become dimmed by the passing of years—the wonder of life and the awareness that things are not always what they appear to be. Stevie will always be Stevie to me, but in that particular moment he was not just Stevie to himself. He was reading a new meaning into his life. He saw himself in a new way.

Paul suggests that we might see life in a new way, too. This happens when we discover that life's meaning is not just on the surface. Those who find God at life's center—in the joys and successes as well as in the disappointments and failures—are persons who have taken time to read below the surface. They are sensitive to the manner in which God appears to us in contemporary life. For them the world appears as a gift which has a meaning.

Those who know God in this way find him to be, not the stranger who comes in out of the hiding but the one who most assuredly is Lord of the living and the dead.

Our knowing this God will not guarantee us immunity from despair and grief. But then our cries to him in moments of need will be honest—not born of desperation and panic but of mature faith. They will be in the knowledge that whether we live or die, we are in the hands of the Lord. □





# A Student's View of Christianity

By STEPHEN GRIFFITH

I AM A student. I call myself a Christian. How much easier life seems for the individual who is one or the other and not both at the same time.

This war within, between student and Christian, sometimes comes

close to tearing a person apart.

By "student" I mean a frame of mind and not a time of life. The student is the eternal questioner, forever eroding the ground from beneath his own feet. He assigns no movement to history, no ever-

lasting meaning to any man or event. He picks and chooses what he will say.

The Christian, in contrast, is committed and bound to assert that one man means more in history than any other ever will—and that



is a difficult statement to defend. Tinged with the scandal of particularity, the Christian is nowhere as free as the student is.

Like me, all young people will question the answers Christianity gives. And as we question, our elders have a right to ask what will be the basis of our reconstruction, the foundation of our Utopia. I make no apologies that we have hardly begun to think this out on a deeper level than "make love, not war" slogans. One thing is certain, however. Students are pragmatists. We have studied history too much not to know that Christians can be the greatest sinners of all. By way of example: the Viet Nam turmoil is aggravated by a reaction against the incredible proposition that Americans have always fought "with God on our side."

A word of advice to all who would now step forward to defend the faith: It is counterproductive to tell an audience of students that faith is a necessity because, in the present mood of my generation, I cannot guarantee that anything which you, in all sincerity, call necessary we will not sweep away for that very reason.

In any event, the argument that religion is necessary misses the point—or rather, it makes a point your children will readily accept and use against you. For religion appears to be the necessary prop of much that is bourgeois and repellent to us. And the things that are precious and dear to us, and *would* crumble should God crumble, still make the case for religion an instrumental one. What a comedown this—to have us regard as merely useful something you think is truthful.

This is precisely our question: "Independent of your psychological longings and your social needs, is Christianity true? Does it follow from the facts? Are Christ and God a logical conclusion from what our minds and senses tell us about the world?"

Perhaps they are. To use a metaphor (although metaphors are useless as proof and dangerous in theology), perhaps Father, Son, and Holy Ghost are like certain figures on the canvas we call the world;



#### About The Author

As the title of this provocative article indicates, the author, Stephen Griffith, is a student. Presently he is doing graduate work at Oxford University's Christ Church College in England. The article is based on a Student Recognition Day message given by Mr. Griffith in his home church, Metropolitan Memorial United Methodist Church in Washington, D.C.—EDITORS

we don't necessarily notice them there, but when they disappear from the painting, we know the picture is incomplete.

What I wish to suggest, however, is not how you can prove God to us. Rather let me outline what students expect of you when we talk religion. Call these our terms of negotiation if you will, but respect them or dialogue is doomed.

Here are a few from science.

- Physical relativity: the college student takes for granted that time and space, energy and matter are dependent and interchangeable.

- Indeterminacy: he takes for granted that nothing can be measured precisely or proved conclusively.

- Entropy: he takes for granted that the universe is irreversibly running down as its energy is expended and that, in theory, the end is in sight to motion and life.

- Creativity: he takes for granted that man will create life for himself in a matter of years, that there is nothing divinely special about the fact of life or its appearance here on planet earth.

RELATIVITY, indeterminacy, entropy, creativity—what, then, of your God? He is no good for us unless he is based upon, and bigger than, these facts. These things we believe already and are loath to call "God." Unless your earnest theologian levels with us and accepts them also, he will find we have shut off our minds while he is still talking, and we have turned away in dismay, distrust, and disillusion.

Don't think for a moment, however, that we have no feeling for the "faith of our fathers." Religion still has a strong hold on youth. Why shouldn't it? It's a large part of the background against which

the student was reared. His parents sent him to church school from as early an age as he can remember. And church school, although it never cared to talk about sex or civil rights or colleges or careers, was a tradition that protected him all the way through high school. Our student even joined the church in confirmation, although his commitment was anything but mature.

And so he went off to college, his Bible packed in his suitcase, his beliefs set firm. Or so it seemed. Firm because, for those first 16 years or so, his religion had never been challenged. Until college the student is offered no real alternative to the assortment of assertions he calls Christianity. The unease he has can't be verbalized. What dissatisfaction he feels, he hasn't voiced.

But at college he goes through one of life's great awakenings. It's hard to describe the thrill of being thrown into the midst of an intellectual ferment. It only happens once. Books and ideas and courses come at you from all sides. There are lectures, concerts, dinner-table conversations, and soon more than any one person can digest.

The student plunges in—and comes up gasping for air, but also grasping the thoughts that have captured his mind and stirred his imagination. And of these thoughts, it would be naïve to think that some are not the expression of those very doubts about religion he once could not express.

What is at stake is traditional Christian teaching. At college we feel that to judge it we must disentangle ourselves from it. Believe us when we say we are not hostile to religion. If we were, we would be the first to admit our intellectual irresponsibility. But Christianity has to stand on its own philosophical feet. This is only fair, it would



seem, after a head start of 18 years.

What we see of Christianity is hardly a thinking man's religion. For good or ill, the student is less impressed by the great minds that have given themselves to Christianity than the lesser minds which now sit in church. I would bet that none of you can fill half a page with what was said from your pulpit a week ago. A thinking man's religion!

When was the last time you found yourself in that terrifying position of having to explain your beliefs in the presence of someone who was a genuine unbeliever? Your children in college, where the safety of numbers is reversed to favor the atheist and agnostic, go through this all the time, or else are cowed into silence.

A thinking man's religion? If you have gone so far as to talk of religious matters, notice how much of what you mouth is simply what you have heard, how profoundly unoriginal it is. "God is love." I have to say that phrase 10 times over before I realize I'm saying anything at all. It may be the truest paradox ever spoken about God, but it has become encrusted, and students will spew out that kind of encrustation immediately and re-adopt it only when it rings true in their personal experience.

If your child in college talks like an angry young man, the chances are he is. It is hard to involve God safely in human affairs. And every time we are told to see his hand at work, the world heats up and God burns his fingers on it. We find it less than easy to see a sign of revelation in the barring of a Negro from a church service. We find it less than easy to see the hand of evolution in the rising incidence of war around the world. We are angry at the church for the theological stuffiness which is sludge to clear thinking, for the day-to-day conservatism in the field of social reform, for the fastidious boredom of its worship service, for doing such a sloppy job of presenting itself on campus. But the hurt goes both ways, you see.

Deep inside, we're angry because the church is so central to our lives that we cannot well replace it if it

goes. Deep inside we're angry that we don't know enough yet to defend those Christian doctrines which do seem true to us. Deep inside we're angry that we're chopping at our roots and our tradition in our so-called search for truth.

There are times and circumstances when we are far from angry. Just like you, we have our moments of beauty when we are moved profoundly, when we in all our humanness feel like saying, "This is life as it should be." I refer, for example, to the times we hear a symphony, or take a long walk in the mountains or by the sea, or appreciate how poetry can come alive, or fall in love. Look at us then. The surface of cynicism has disappeared, the crowd of hot-bloods has melted away, and we are simply human beings whose spirits have soared.

AT SUCH times we, too, sense something different from physics and formulas, something that is beyond their reach, certain and spiritual. Take a college student, a boy just become a man, at the crossroads of life, burdened by the import of impending decisions, worried by the uncertainty of his course. Then look more closely at him, at the triumph in his heart and the tears in his eyes, as the knowledge comes to him that whatever he does, wherever he goes, the love of his parents will follow him. I tell you he would sooner swear by this assurance than by any truth in any textbook.

As a parent loves his child, you say, so God loves every one of us. Well then, what more exciting, more exhilarating, more inebriating thought is there in the whole of Christianity? Can anything compare with the power of it? Have you noticed what love does to a human being? It makes children of men, and men of children. The lover is hopelessly juvenile and strangely aged. The world he awakens to is new each day, and persons he loves are there only to be discovered and rediscovered. Surely he is the most naïve of persons—or is he?

The people who love have an

awesome steady patience no child could claim. They are beyond discouragement, acknowledge only kindness, bear no wound from ingratitude. Other mortals can neither stand nor understand them. The impression they give is one of long acquaintance with the worst that life and loved ones can throw at them. Surely, they are the most worldly-wise of men.

Now remove this kind of love to the divine scale and you have the "hound of heaven" which marks you as its own and never pauses in pursuit. Here is a magnificent love which follows you through all the ruin and wretchedness and wrong in your life. These opening lines of *The Hound of Heaven* by Francis Thompson describe this love:

"I fled Him [God], down the nights and down the days;/I fled Him, down the arches of the years;/I fled Him, down the labyrinthine ways/Of my own mind; and in the midst of tears/I hid from Him, and under running laughter./Up vistaed hopes I sped;/And shot, precipitated,/Adown Titanic glooms of chasmed fears,/From those strong Feet that followed, followed after./"But with unhurrying chase, and unperturbèd pace,/Deliberate speed, majestic instancy,/They beat—and a Voice beat/More instant than the Feet—'All things betray thee, who betrayest Me.'"

A crazy, irrational love: can you imagine what living would be like if you believed in it? What if you were Paul and could write with his same confidence the most triumphant lines in Christianity:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:35-39).

Wouldn't that be grand living? Wouldn't that be triumph?

I ask these questions in a condi-

tional tense because few of the Christians we see give any indication that things are going their way. For the pragmatist this is crucial. I interpret Christmas as meaning things are going our way. Yet sometimes I feel closest to the child who prayed, "Give us this day our daily bread, and forgive us our Christmases as we forgive those who Christmas against us."

Would a non-Christian want to be a Christian when he looked at Christmas? How many radiant faces walk out of church on Sunday, much less appear on the street in the middle of the week?

I believe the happiest people I have known *have* been Christians. Yet I know this is only because I have been fortunate in my acquaintances. Would your child want to be a Christian when he looked at you? Would he even know you were a Christian? The student mind doesn't distinguish belief from action. We're still incredulous that one of you can say God loves him unconditionally and yet not act as if he meant it. We're naïve enough to suppose a man's principles are what he acts by.

How many times have we served you the summons of our independence? We have no use for gray-ing prematurely from oppressive dogma and stuffy ritual. Christians take a look at the gaudiness of hippies and dismiss students out of hand because they can't believe what they see. Students take a look at the godliness of the church and dismiss Christianity too often because they can't see what you believe in.

What youths revere are things like freedom, courage, compassion—pretty crude and uncultivated goals when you think about them, but real enough to us. We know what it is to be free, to be brave, to love. Appeal to us on those terms! Show us how these can flourish in the church—for they can. There is no better home for the free man than a church that consecrates his life. There is no truer spot for the courageous man than a creed that laughs at death. There is no finer place for the compassionate man than a faith where God himself loves unremittingly. □



# HOW DO I LIVE?

By SHERRY SMITH



I don't like the world much, Lord.  
It's ugly.  
People die here . . . good people.  
They murder them.  
Sometimes slowly, the way dreams die.  
Sometimes swiftly—gory deaths—Lincoln—  
Kennedy.  
They murder them.  
They murder truth.  
They hate its shining light;  
its brilliance humbles them.  
They murder truth.  
How do I live, Lord?

I don't like the world much, Lord.  
I don't belong here.  
It frightens me.  
I reach out my arms, and they turn away.  
They think I want something.  
I do.  
To give.  
They think I want to take.  
I do.  
To take them in my arms and say,  
"I know, friend . . . I hurt, too."  
They say I'm a fool, and they turn away.  
How do I live, Lord?

I don't like the world much, Lord.  
How do I change it?  
My black brothers cry,  
and that cry comes from my throat.  
I feel the pain.  
I am the victim.  
The oppressor is my brother, too.  
I am the guilty.  
I do nothing.  
I am alone and I am afraid.  
I fail.  
How do I change the world?  
How do I live, Lord?

I don't like the world much, Lord.  
I don't understand it.

They deny the obscene to the young,  
and lavish it on the grown.  
They accept it.  
They teach truth to the young, while  
the grown live lies.  
They accept it.  
I don't understand the world, Lord.  
I don't belong.  
How do I live, Lord?

I don't like me much, Lord.  
I can't pray.  
Others pray.  
Do I have a prayer?  
They say I should search my mind and heart . . .  
But my mind is confused, and my heart is so black.  
I can't see.  
Does my soul . . . have a prayer?  
If I know soul, will I know my prayer?  
Am I praying now, Lord?  
If so, I have prayed every moment I have lived.  
I don't like me much, Lord.  
How do I live?

And I don't have a faith, Lord.  
Others have faith.  
They say the world will be . . . "all right."  
But how . . . Lord?  
If none of us act?  
If none of us do?  
If all of us "seem to be" and none of us "are."  
No. I don't have that faith.  
But do I have a faith, Lord?  
Is it . . . that I know you are there?  
Is my search, my faith?  
Is my agony, my joy?  
And must the search be such a lonely one?

I don't like the world much, Lord.  
I don't like me.  
Take me home.  
I know how to die.  
But how do I live, Lord?  
How do I live?

# Teens Together

By DALE WHITE

**O**FTEN in a person's life you can see the full drama of the Christian gospel revealed. He goes through the hell of alienation, with its guilt and deep suffering. The stubborn, gracious love of God finally has its way, and through repentance and faith a life is born again.

In the presence of such a miracle one can only stand in awe:

"A few years ago I had a nervous breakdown. Time and time again I felt no one loved me; and I lived in a world of my own. It wasn't reality, but I was very well aware of what was happening around me.

"For four years I did everything to chop myself down. I hated my stepfather, and my mother seemed like a vegetable to me.

"In less than three of the four years time I got pregnant twice. I kept hurting myself, and even though I felt the hurt I didn't care. That's what I told myself, anyway.

"This time last year I gave my second child up for adoption.

"Through these four years I had a Methodist counselor who stuck by me like a magnet. Whatever I did she told me she loved me.

"My parents and family loved me, too, but for some crazy reason I didn't care or believe it.

"After I had my second son I moved away and went back to high school. The first few months were very rough because

I started living in reality for the first time in four years. I started feeling guilt about my past.

"Each night I would pray to God and ask him to help me forget my past. I knew he had forgiven me. I could feel him in my heart everywhere I went.

"I'm no A student at school, but I'm happy with the C average I do get because I earned it myself.

"I have many, many good friends now, but I can't say I did it all on my own. We live in a world with many people, and we must learn to live together. When we find ourselves in need of help, we should reach out and get it.

"My story has a very happy ending, but I went through hell. I had only one hope of return and that was God. He held me by one hand and my counselor held me by the other.

"There are times when I want my two sons, but I realize they weren't meant to be for me. The adoption agency I gave them up to sent me letters saying they are in good Christian homes. I asked God to watch over them for me and he must be doing so, because I never worry about them.

"I am 19 years old and will be 20 soon. It will be my first happy birthday in a long time.

"My greatest wish is to marry and raise my own children someday, when God feels I'm ready.

"I'm so happy now. In June I'll finish high school. Through the help of friends I will attend a nearby college.

"God must have cared a lot for me

because he gave me a new birth this year.

"I have been reborn!"

**Qa**

*I am a girl, 16. In your September issue you explained that young people need a theology of sex. You said that based on good biblical grounds a couple could be considered married if they were having intercourse in an expression of love for each other.*

*Does this mean that having intercourse before marriage is not wrong if you are expressing your love to each other and promising each to the other?*

*I am engaged to a wonderful guy, and I know he loves me. We plan to be married next month. Ever since we became engaged he has begged me to prove my love for him by having intercourse. I held out until one night when things got out of hand. Afterward I did not feel bad, but thought I had done wrong. Since then we have fussed a lot. Do you think this could be the reason?—J.C.*

My comment was that important segments of the Christian church have in centuries past recognized intercourse with love and commitment as



Cartoon by Charles M. Schulz © 1958 by Warner Press, Inc.

"I wonder what Luke would have recommended for the relief of the pain of headache?"



a marriage. This was based in part on the teachings of the apostle Paul that intercourse is always a symbolic enactment of a oneness which is possible only within marriage. To have intercourse outside marriage, then, is to engage in false symbolism. It is, in other words, telling a lie, in the same sense in which kissing someone without really meaning it is an insincere communication.

In my counseling experience the tensions which often mount up between engaged couples having intercourse point to a basic inner conflict. The couple keep acting like married people with their bodies, but they are not married. This internal contradiction often makes them feel guilty and confused.

But this is a very deep subject for a brief discussion; it requires study and thought. For mature couples I would recommend two books: *Living With Sex: The Student's Dilemma* by Richard F. Hettlinger (Seabury Press, \$1.95, paper) and *Love and Sexuality* by Robert Grimm (Association Press, \$3.50).



*I am a girl, 15. One of my sisters is married to the most wonderful and unique person I know. The other night, since it was a special family occasion, he took me to the movies. I take all my problems to him, and he has helped me to grow up.*

*As usual, on the way home I was telling him about my boyfriend problems. He said as long as we were being so frank he would say something he wanted to say for a long time. He stopped the car and told me he loved me and wanted to kiss me. Of course I refused. He said he doesn't know why, but he loves me, his wife, and his children all at the same time. I do believe him, and know he would never do anything to hurt them. But this isn't fair to me! All my life I've looked for someone like him to come along, but now I know I'll never find him. He has someone else to love, and it doesn't hurt him. But, I love no one but him! What can I do?—C.F.*

You are right. This situation is not fair to you, nor to your sister and her children. This kind of attraction between close family members crops up more often than you might imagine. Allowed to get out of hand, it can mess up people's lives about as fast as anything I know.

You now have passed the age of

innocence. The lovely days of movie-going and long, confidential talks with your brother-in-law have come to an end. You can be warm and friendly to him as before, so long as other people are around. But it would be most unwise to spend a lot of time alone with him. You can see why you have to be firm about that.



*I'm going with a girl that I've known since I started school. During this time she has been very close to me. She has been the only person that I could talk to about any problem I've had.*

*Then, two years ago I transferred high schools and we hardly ever saw each other. I missed her very, very much. But we managed to keep in touch, and last summer when we started going steady, she decided to attend school with me. I thought it would be great. My problem is I can't seem to talk to her like I used to, and she has noticed it. That one problem is gradually tearing us apart. Please help me regain my confidence in her and myself before it's too late.—R.R.*

It is tough to have to face it, but relationships do run their course and play out, in spite of anything anybody can do. The needs and interests which brought a couple together may not last, especially in adolescence when everyone is growing and changing.

Sometimes through long talks the couple can say, "OK, things aren't going too well with us. It's clear we can't go on the way we have been. Can we change now and do different kinds of things together? Should we split and date others for awhile and see if we still want to come back together later?"

If they can find new interests in common, they might make it; otherwise, they will simply have to give it up, even if it hurts to do so.



*I am a girl, 17. I have never had much luck with boys until recently, and now I am having too much luck with the wrong ones. Boys suddenly have started flirting with me on the street. They all think I am older than that, and the youngest one that has paid any attention to me is 21 years old. I have tried ignoring them, but*

*they are becoming numerous. A few days ago a man of 31 asked me out on a date.*

*As I said, I have never had much luck with boys, possibly because I am not the most beautiful of people. At any rate, it bothers me that I won't know exactly how to act on a date, so I certainly don't want to go out with a man 31 years old who has been divorced twice!*

*Have you any suggestions about how to look younger or to get younger boys to notice me?—C.C.*

Some frank talks with your mother or a trusted friend or relative could help. It may be that you are sending out seductive, "come hither" signals of which you are not aware, and which you do not mean to send. Or it could be that you have arrived at that stage of woman's-body-girl's-naïveté which gives some men ideas of exploitation. Hopefully it means you now are coming through with that quiet, mature attractiveness which makes older guys see "wonderful wife and mother" when they look at you. If so, the right kind of 21-year-old fellow might not be a bad match for you right now. But move cautiously until those who know you best give the green light.



*I am a boy, 14, a freshman in high school. I started to mature in the fifth grade, and I've already had crushes on two girls. I didn't even hardly notice this girl until I started going to junior-high dances. The more I got to know her, the more strongly attracted did I become.*

*I have been in love with her for 10 months. She knows how I feel, but we still remain just friends. She goes around with other boys. I'm not jealous, just hurt. I've been trying to get over it, but I'm not doing too well. Especially since I have fallen in love with a girl from camp. Can you love two girls at the same time? I'm going crazy.—D.E.*

You can easily love two girls at the same time—three, even. The trouble is, it drives you a little crazy.



*Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS*

# New Packaging for the Gospel

By NEWMAN CRYER  
Associate Editor

**T**HANKS to a quiet revolution in the approach to Christian broadcasting overseas, broadcasters in far-flung mission fields are trying to be more Christian in less obvious ways.

Vanishing rapidly in many areas is the old concept that church-sponsored stations should program mostly meditations, inspirational lectures, hymns, and worship services. The new approach is illustrated by a radio staffer in the Philippines, who takes his tape recorder out into the streets to talk with people who gather in stores, with farmers, fishermen, and pedicab drivers. He gathers miles of tape and then patiently edits it for programs on subjects that he knows will interest listeners.

This kind of programming puts first the church's usually expressed reason for broadcasting—to reach those outside the church. This is done most effectively by talking in their language about subjects of common interest. Even so, church-sponsored radio and television stations do not hide their Christian colors.

Radio station DYSR in Dumaguete, the Philippines, for example, was broadcasting a basketball game during which the two teams came almost to the point of a fist fight. The referee stopped play and gave both teams a tongue-lashing and some fatherly advice. Whatever he said worked for when the game was over, the competitors left the field arm in arm. It seemed natural for the sportscaster to point this out

as an example of what Christian reconciliation is about.

In a nation like the Philippines, where the concept of democracy is still not fully grasped (and who can throw stones?), the two radio stations on the national church council's broadcasting network now devote more time to news and political commentary and less to traditional devotional programs.

In the last presidential election, DYSR received money from political parties for election coverage—with no strings attached. It was the only station in its area that brought opposing candidates before the same microphone, and in some places it was the only one given complete election returns.

Turning to such contemporary programming makes Christian-sponsored radio and television "an arm of the serving church," says G. Ralph Milton, research director for the Radio, Visual Education, and Mass Communication Committee (RAVEMCCO) of the National Council of the Churches of Christ in the USA.

It gives these media a status similar to that of hospitals and schools, which long have been effective wedges for getting the church into life on a mission field, he believes. For five years, Mr. Milton was associated with the mass-media commission of the Philippines church council and led in a contemporary approach to Christian broadcasting there.

The shift to newer approaches in the use of electronic media has

taken place more rapidly in some of the newer nations of Africa where broadcasting is starting from scratch than in places like Latin America, where well-established evangelical stations have held to the more traditional programming.

Another leader who has helped to determine the new philosophy in the Philippines is the Rev. J. William Matthews, a United Methodist missionary from Texas. People there know him as television's "Mr. Sarsi" because he announces commercials for a sarsaparilla (root beer) company.

But Mr. Matthews' main work, since 1965, has been broadcasting over radio station DZCH, Manila, where he is part of a team of nationals and one other missionary.

"After years of studying how the church expresses its faith, I now am discovering how the world talks," says Mr. Matthews. His crucial challenge, as he sees it, is getting significant information to people that can help them to change their attitudes for the better. He knows that a rural Asian farmer can learn better ways to grow rice via radio, even if he cannot read.

Three years ago Mr. Matthews projected a new radio format called *Spectrum*, consisting of an array of program elements, each of which is part of a total image which the station hopes to convey to its audience. It is an adaptation of a basic music-and-news format that can be identified in a quick moment of listening.





*The transistor revolution has brought world awareness even to the farmer who tills the earth with an iron-age plow. Christian broadcasting has been expanded and updated to reach him.*

Mr. Matthews sees the target audience as "a fast-moving, transient public, whose basic interest is a musical background for whatever he is doing."

"I believe that the span of attention is very short," he says. "Messages must be brief and to the point, and the program must move quickly to the next element, or the listener will tune out."

Church radio stations recognize that they must compete for attention with the many commercial stations in their areas. Although the church stations have a noncommercial status, they are no more accessible to listeners than others.

One of the most advanced of Christian broadcasting concepts is produced by AVACO (Audio Visual Aids Committee) of Japan's National Council of Churches, although more is being done with television by the Korean Christian Council.

Now located on a university campus in Tokyo, AVACO soon will move into a new \$1.5 million mass

communication center. Japan already is saturated by mass media, far more than any other Asian country, and may be the first nation to have all-color television. The churches are eager to make use of this and other mass communication media.

"Much of our programming has to do with the issues of our people," says Mathew Ogawa, AVACO's founder and director. "A basic task of Christian programming in Japan is to convince listeners and viewers that the church is *of* the Japanese people and not just an import dominated by foreign influence."

AVACO gave up producing Bible-class broadcasts about 10 years ago and now offers a wide variety of programming that is only indirectly evangelistic. The newer programs have to do with the arts, daily events, social issues, and adaptations of Japanese fairy tales, as well as information about the indigenous churches.

The new mass-communication center, complete with radio and

television studios, will house all AVACO activities. Highly professional studio work gives the church broadcasters contact and standing with professionals in commercial and government broadcasting.

The new center's facilities will be rented out for commercial media use, and these fees eventually are expected to provide almost complete self-support for the AVACO television and radio ministries.

Program time on commercial Japanese stations is purchased for churches through the Kyodan, or council of churches, but is costly. Protestants get about one fourth of the religious time on government networks, even though Christians are a tiny minority in the population of the country.

In the religious no-man's-land on Japan's northernmost island of Hokkaido, the Christian minority competes for the attention of the population by way of both radio and television through the Hokkaido Radio Evangelism and



## Mass Communications Project (HOREMICO).

Many such Christian broadcasting operations are related to RAVEMCCO, formed under U.S. National Council of Churches foreign missions division in 1948 to develop and expand the church's use of mass media around the world.

This interdenominational committee is a channel through which funds flow from North America to other countries for supporting Christian broadcasting efforts. It also is a forum for decisions on amounts of funds to be used and the nature of the programs.

One of its chief concerns is the training of national leaders. A survey made under its auspices predicted as early as 1953 that, with the awakening of the continent of Africa, millions of people even in primitive areas would have radios. Since then RAVEMCCO has pushed for training to make more use of electronic media.

Last June in Oslo, Norway, the most inclusive world body of Christian communicators yet conceived, the World Association for Christian Communication (WACC), was established. It is an international organization of professional radio and television specialists from 39 countries.

Forming the WACC was a move to relate broadcasting, films, and eventually the press into one organization that will make the various media mutually supportive rather than divisive in the worldwide field of Christian communication. The move toward consolidation is a step toward developing the closer co-ordination necessary for more effective distribution of mass-media materials around the world.

One question the Christian broadcasters face is whether it is better to own stations or to use government and commercial facilities. They have chosen one route or the other depending upon local situations and resources available.

Clarence Jones, president of the World Radio Missionary Fellowship and founder of radio station HCJB, known as the "Voice of the Andes," in Quito, Ecuador, says, "Where long-entrenched religious

tradition dominates nations, making it difficult and sometimes impossible to secure secular radio time for airing gospel programs, the best approach is that of ownership by evangelical interests."

Others make a case for the church's use of secular stations and for improving the quality and effectiveness of church-sponsored material. Barnerd M. Luben, executive director of RAVEMCCO and a former missionary to Japan, believes that "if the church pays attention only to itself, if it keeps on saying the same things in the same way to the 'gathered community,' if it neglects Christ's call to the secular world, it will be like the unprofitable servant who hid his treasure."

"The message will not be heard at its best in the relative isolation of a Christian radio station," he declares. "The church must mingle with people in activities of their everyday life if it is to get the best hearing."

Taking this attitude toward the broadcasting ministry, RAVEMCCO and WACC co-operate with church federations and national councils of churches on every continent.

Kenya, on Africa's east coast, offers a good example of close working relationships between government and co-operative Christian programming. The Voice of Kenya station in Nairobi gives prime time to broadcasts of the National Christian Council.

Kenya's Institute of Mass Communications is the first government-sponsored agency in tropical Africa which will fully train radio, television, and press personnel. Its classes will be open to Kenya churchmen.

The church council's director, the Rev. Harold Fisher, works closely with government officials, even assisting in planning state broadcasts. He also has been asked to help find personnel for secular interview programs. "This is the integrated kind of penetration of which one dreams and which allows a maximum witness to viewers outside the church," he says.

Also in Nairobi, a \$300,000 ecumenical training center for radio

and television producers, writers, and technicians throughout the continent is operated by the All-Africa Conference of Churches under the direction of the Rev. H. T. Maclin, a United Methodist communication specialist.

Christian broadcasters are seeing more clearly the need for co-operative efforts in programs, training personnel, and making the media mutually supportive. In Zambia, the Christian council's television and radio committee is one of the most powerful ecumenical forces in the country, bringing together Catholics, conservatives, and mainline Protestants.

In India, where the church is not permitted to set up independent broadcasting stations, programs are produced in Christian studios and piped to the Far East Broadcasting Company in Manila or to the Radio Voice of the Gospel in Addis Ababa, Ethiopia.

India's Christian Association for Radio and Audio-Visual Service (CARAVS) produces a program in Hindi, called *Sangam*, which includes information about science and national languages, radio plays, and back talk from listeners.

Christian broadcasters are finding that they must hallow the secular or be out of business. At the same time, they are stripping Christianity of its Western packaging in response to the hostility of those in other lands to evangelistic approaches which do not reflect their national culture and heritage.

Broadcasters also are setting new technical and professional quality standards even as they reshape programs into more contemporary forms. They realize that the old method of broadcasting worship services is no longer effective—if, indeed, it ever was.

In the process, Christian broadcasters are gaining a deeper understanding of the theological implications of mass media, which have such astonishing power and pervasiveness especially in underdeveloped nations.

This is the power Christian broadcasters around the world are harnessing more effectively through new approaches to this serving arm of the churches. □





*Asante Sana:*

## 'Thanks Very Much!'

BACK AT the mission hospital a few miles behind us the delicate scent of jacaranda blossoms would be sifting over the compound, but all I could smell was dust as we bounced along the rutted path in the mission station's Land-Rover.

Pressing in close beside us were the dark green trees planted 50 years ago by German settlers before Tanganyika (now Tanzania) was mandated to Great Britain. Clouds of dust kicked up by the Land-Rover's wheels poured over the dogs, chickens, goats, and children as they scattered to the sides of the path at our approach. The dogs turned to bark, the chickens and goats ran pell-mell for safety, and the children waved gaily and laughed.

Eliasafi, my hunting partner, and I were hunting meat. The tough cattle that were butchered every Tuesday in the village of Kiomboi near the hospital did not satisfy our hunger for it. We made a good team and only once had we been so lost that we had to spend the night in the *pori*, unable to find our way out before darkness closed in on the nearly invisible trail.

It was a month before Christmas, but this was the rainy season in Tanganyika and the air was heavy. The temperature rose steadily as we dropped down from the plateau

on which the hospital was located onto the Kidaru plains. Once we reached them, we picked up speed and felt the breeze ruffle our clinging khaki shirts.

After working our way through seven treacherous river beds, we turned into the little village of Chem Chem where children played in the streets along with the inevitable goats, chickens, and dogs. We had almost reached the other edge of the tiny grass-topped village when a man standing beside the road broke into a thousand smiles and waved us to a stop.

"Bwana, bwana mganga! Ngoja, ngoja." (Sir, sir doctor! Wait, wait.)

"Habari gani, bwana? 'Nataka nini?" (What news, sir? What do you want?) I asked.

"Doctor," he continued in Swahili, "will you wait here for a moment? I will come right back."

"Certainly, I'll wait," I replied, thinking he probably wanted a ride in the direction we were going, but I wondered why. We were headed toward tsetse fly country where neither man nor domesticated animal could survive for long but where there were tremendous herds of wild game.

In English I asked Eliasafi if he knew the man.

"You operated on his wife at the

hospital in Kiomboi," he answered. "The people say you saved her life."

"Oh," I replied, humbled. "Where is he going now?"

"Sijui, bwana." (I don't know, sir.)

Time dragged as we sat in the blistering sun with the doors of the Rover open to catch any breezes that might stray over the desolate village. A few people stopped to talk with us, and the village children climbed on the hood and ran around the car, asking for rides. I wiped the sweat from my brow with my shirt sleeve, leaving a wet, muddy imprint.

Then from a long distance off I could see the man running back toward us. His red-and-white striped wraparound skirt fluttered as he ran, and one arm flailed the thick humid air for balance while the other clutched a large green object. The crowd around the Rover parted as he ran up panting. In his outstretched hands he offered me a juicy fresh papaya picked from a tree by the river nearly a mile away.

"Asante sana, bwana daktari." (Thanks very much, sir doctor.)

His words were more refreshing than any cool breezes.

"Asante sana"—one papaya's worth. —J. BIRNEY DIBBLE, M.D.

# The Birds' Christmas Tree

By EDWARD CARR

"COME ON, children," Mrs. Thaxter called. "It's time we started taking down the Christmas tree."

Six-year-old Jeff felt his stomach do a flip-flop in protest. Untrimming the Christmas tree was such a sad job. Glancing at his sister Sandy, two years older than he, Jeff saw her frowning. She looked every bit as unhappy as he was about taking down the tree.

Even Mrs. Thaxter, who was already lifting strands of tinsel off the tree, didn't look any happier than the children.

"Oh, it just doesn't seem right to throw this lovely tree out with the trash," said Sandy, taking the pretty balls from the lower branches of the tree. "It took years and years for it to grow."

Even when Mr. Thaxter came in and started to unstring the lights, his joking with the children fell flat.

"I know what," Mrs. Thaxter said, "let's retrim the Christmas tree and give it to the birds."

Mr. Thaxter twisted around on the stepladder. "What do you mean, dear?"

"Why we could trim the tree with food," explained Mrs. Thaxter. "With seeds and goodies the birds would especially like to eat in the winter."

"How could you tie bird seeds on the tree?" Jeff asked stubbornly. "They're too little."

"We could make cups out of aluminum foil to hold the seeds and fasten the cups to the branches," his father suggested.

"We'd better put the sunflower seeds in separate cups so the big birds that like them won't be feeding where the small birds are and scare them," their mother added.

"Why don't we put little pieces of peanut butter bread in some of the cups?" Sandy asked. "Birds love peanut butter."

"Sure," continued her mother, "peanut butter keeps them warm in the winter cold. And we'll hang balls of suet too."

"What's suet, Mom?" Jeff asked.

"It's a kind of hard fat—especially good for keeping birds warm in very cold weather."

"You may have seen it in meat cases in the supermarket, Jeff," his father added. "Sometimes they mix it with seeds and shape it like a baseball to hang on trees for the birds."

"Birds like peanuts," Sandy said. "We can mix the suet with peanuts and make balls out of it like Daddy said. Then we can hang the suet balls on the tree with string."

"Hey, you know what?" cried Jeff. "We can put vegetable coloring on the suet balls and make them all pretty colors just like real balls on the Christmas tree."

"How about stringing popcorn and hanging long strands of it around the tree to make it look like tinsel?" asked Sandy.

"Jeff," said Mr. Thaxter, "I'll show you how to drill holes in sticks and to stuff the holes with suet mixes. Birds like to peck their food out of these sticks that we'll hang on the tree."

"On Mr. Snyder's maple tree he has little wire cages with nuts inside for the birds to peek out," Sandy pointed out. "We could hang some of them on our tree."

"Hey, Dad, where will we put our tree?" Jeff asked.

"We'll need a sheltered spot out of the wind," Mr. Thaxter rubbed his chin in deep thought. "Say, we'll plant it in the snowbank just outside the breakfast-nook window so we can get a good view of the birds."

"Let's hurry up and get the tree untrimmed so we can get it ready for the birds," said Sandy enthusiastically. Her hands fairly flew over the branches snatching the balls off.

"Wowee," yelled Jeff. "We'll have birds from all over coming to eat in our tree. Sandy, I'll bet I see more different kinds of birds than you do."

"I'll just bet you don't!"

"I'll put a tablet on the window sill," their father broke in, "and the guide to American birds so you can both keep track of the different birds you spot."

"That will be great fun," Sandy jumped up and down in sheer delight. "We'll have blue jays and cardinals and those cute little chickadees darting in and out."

Mr. Thaxter broke out whistling as he always did when he was very happy. Mrs. Thaxter started humming *Rudolph the Red-Nosed Reindeer*. On the sofa Tuggy the cat lazily cocked an eye and began to purr.

Then Jeff let out his Indian war whoop that expressed just right the strong happiness they all felt. "Boy, this is like having Christmas all over again!" he said. □



## The Elf in the Bell

*A shiny bell hung on the Christmas tree,  
And in it a little man smiled at me.  
I went to get Sister, to show her my elf,  
She said I was silly, it was only myself.*

*But his head is pointed and mine is flat,  
And no little boy could smile like that!*

—Lloyd Byers









# Browsing

## in Fiction

With GERALD KENNEDY

BISHOP, LOS ANGELES AREA

NOW AND again a novel gets my attention for some other reason than excellence of writing or exceptional literary qualities. It may be that I am interested in a particular subject, and the book deals with it in a realistic way. It may be that there is a great debate going on in the country and a certain novel champions one point of view with force. Or, it may be that the very fact that it could be written at all represents a new development in contemporary morals or religion.

**THE SHADOWED FAITH** by Jack M. Bickham (*Doubleday, \$4.95*) is one among many such books we may expect to see in the days ahead that deal with the struggle in Roman Catholicism between liberals and conservatives.

Bickham's hero is Sam Kinkaid, lay editor of a diocesan Catholic newspaper in the Southwest. The cast is made up largely of priests holding various positions in the diocesan headquarters and a few laymen. The issue is who is to be the new bishop and how can those who love the one who has just died influence Rome to give them a man in his tradition.

Bishop Walter M. Gallagher was a liberal who took the Vatican Council seriously. He was never a great administrator and his financial dealings were often informal. He got the money that was needed, and he juggled the funds when they had to be juggled in order to pay the bills. But the people and a large number of priests loved him for his human understanding and concern. He thought a new day was upon us and the church must make some real adjustments with the spirit of renewal.

On the other hand, there were those who looked upon his administration with horror. He was everything they thought the church should not be, and he was leading it in just the wrong direction. They saw the bishop encouraging young men into heresy and opening it to the criticism of

radicals. In their judgment, while they would mourn for the dead bishop, they privately regretted that his death had not occurred earlier.

Through all this Sam Kinkaid is very much concerned because he is a sincere liberal, and the church and its new attitudes has ministered to him in a way he had never experienced. He is part of a group that meets regularly with a liberal priest for discussion and Communion in a home. He is one of the sharp young laymen who want to have something to say about running the church. He is interested in all the social movements that demand the Christian faith to commit itself on the side of the poor and the dispossessed.

Sam and his wife have had some difficulties, and Sam almost develops an affair with the young woman he has been working with on one of the social projects. But he gets hold of himself at the last minute before he gets tangled in an adulterous relationship.

Finally the news comes that the Rev. F. F. Ricci has been appointed to the diocese as the apostolic visitor. He will preside over the diocese and make decisions until the new bishop is appointed. This is bad news because he is an archconservative, 70 years old, and committed to the idea that the Rockville Diocese must be brought back into the orthodox stream of Catholicism. This is a hint of the kind of bishop they are to receive. However, a little group of laymen who are Birchers try to take advantage of the situation, and the old man will have no part of them. If he does not want the church to follow the liberals, he has no sympathy with giving comfort to extreme reactionaries.

Finally, the appointment is made and Monsignor Ambrose Herbert of Rapid City, S.Dak., is appointed bishop. It could hardly be worse. He comes with the resolution to clean out the whole mess and restore sanity. The new bishop does not hesitate to

use a compromising picture, which the Birchers give him, to force Sam's resignation. Some of the new projects are postponed which means, of course, that they are to be killed. Among the more liberal group of the parish, the blow is fatal.

I was impressed with the frank language that was used by these priests about their superiors and about the corruption in the church. Among themselves, they are as frank and outspoken as Methodist preachers. Many have serious doubts as to whether the corruption of the church's rulers can be dealt with soon enough to save it. There is the simple assumption that the chasm goes deep and the conflict is just beginning. The book ends with the only hopeful note about the situation: the rebellion cannot be quelled and while the Rockville Diocese has suffered a serious setback, it is by no means a final defeat.

Once I assumed the Roman Catholic Church was so strong that it was able always to present its imposing facade to the world. There seemed to be no hint that the walls were cracking and might someday come tumbling down. When some Methodist laymen and some Methodist preachers were attacking Methodism and running to the newspapers with their complaints, I sometimes wished we were like the Catholic Church with its control over all its parts. Catholics, I assumed, might feel sometimes as Methodists did, but they were too well trained to ever express their criticisms and doubts in public.

This was all over when Pope John took off the lid, and Pope Paul may find it impossible to get it back on again. What the Reformation did in the 16th century for Protestantism may now be about to happen to Catholicism. It is a painful process when an institution waits too long for its reform. It sometimes comes with hurricane force and shattering impact. It will be very interesting for Protestants to observe what the Roman Church will do in these next few years.

I am not one to rejoice whenever another group of Christians suffers difficulty. I believe that every church's success and every church's failure is mine. Like it or not, we are in this together, and there is no more cause for a Methodist to rejoice over a Catholic defeat than to rejoice when a Protestant communion falters.

So let us pray for the renewal of all the churches, and let us hope that the process which I believe is necessary will not prove to be destructive. Maybe there is hope in finding unity and fellowship through our common problems. □



# Looks at NEW Books

"IN HER own person Corita stands for a kind of festive involvement with the world," says Harvey Cox in *Sister Corita*, trying to put something of the buoyant joyfulness of Sister Mary Corita Kent's work in graphic arts and films into words. It is a joyfulness that has burst irresistibly out of the Christian community to appear on book jackets, even in advertising, and in all the USIA libraries around the world.

*Sister Corita* is a book by Cox, Sister Corita herself, and Samuel A. Eisenstein that comes in a flat white and yellow box with a brilliant treasure of Corita prints (Pilgrim Press, \$17.50 until Christmas, \$20 afterwards).

Cox comments on the essence of Corita's work. Eisenstein describes an art and communications workshop held by Immaculate Heart College, Los Angeles, where Corita teaches art. And Sister Corita, writing about art and beauty in the life of the sister, which really is no different from art and beauty in the life of anyone else, says: "... the man who is able to find beauty in the billboards and the mountains receives a deeper delight from the mountains than does the man who hates billboards." And: "For that side of man which is tired of living with pat answers to problems which haven't been fully explored yet, art can be a kind of second wind—a breathing exercise."

It is the happiest and most refreshing of all second winds that Corita's art offers us, and this box with its book and accompanying prints is a Pandora's box in reverse, lifting instead of releasing the nagging ills of the world to plague the race of man.

TOGETHER's picture editor, George Miller, father of two children, one of them a boy, came into my office recently with this note:

There is a delightfully human book with pictures of an engaging little boy that you may have seen before in *Look* magazine. The boy is David, the son of Bruce and Nancy Roberts of Charlotte, N.C. The book is *David* (John Knox Press, \$4.50). The pictures are by his father, the text by his mother.

You see him playing in the swim-



*Some editors will not publish pictures of retarded children. Bruce and Nancy Roberts, the parents of David, hero of the book that bears his name, think this is wrong. So meet David, a cheerful little boy who responds positively to enlightened training and the love of parents who are proud of him.*

ming pool, with a towel draped around him (as Batman). In fact, the pictures go from shortly after his birth until he is in nursery school. But school is different for David because it is a school for retarded children. He is a mongoloid, one of the 100,000 babies born yearly with mental retardation. The book shows his—and every re-

tarded child's—need for love, and social acceptance, and recognition. It belongs in every home and church library.

Many well-intentioned white liberals who have risked their standing in the white community by becoming active in the Negro movement have

*A warm anecdotal  
inspirational  
account of the  
religious beliefs of  
America's Presidents.*



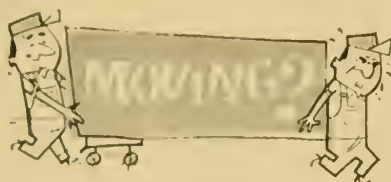
From Catholicism to Calvinism, from Baptist to agnostic, here are the faith's of America's 35 Chief Executives. Packed with little known historical facts and anecdotes *God in the White House* presents a fascinating picture of the influence of religion on the Presidents and thus on American history.

## GOD IN THE WHITE HOUSE

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been hurt and confused when Negro leaders have seemed to reject their help.

What the black leaders really mean, explains black-power leader Nathan Wright, Jr., in *Let's Work Together* (Hawthorn, \$1.95, cloth; \$1.95, paper) is that white people must learn to relinquish the role of patron, however appropriate it has seemed in the past. Instead, they must become junior partners in the black people's struggle for power. "Patrons can dictate. Partners must both speak and listen."

Dr. Wright, who is executive director of the department of urban work of the Episcopal Diocese of Newark, N.J., and has been chairman of the 1967 and 1968 National Black Power Conferences, has written a helpful, positive book on how black and white people can work together toward full equality for all people.

The printed page is obsolete . . . Radio, television, computers, motion pictures, the telephone are restructuring civilization, and the world has become a global village . . . The medium is the message.

Publication of *Understanding Media* in 1964 (McGraw-Hill, \$7.50, cloth; \$1.95, paper) and its appearance in a cheaper paperback edition in 1966 (New American Library, 95¢) brought these insistences by a Canadian university professor into our thinking and established him as the pop philosopher of Madison Avenue.

Was Marshall McLuhan right in relegating books, newspapers, magazines, and other forms of print to the wastebasket of the past? Is he correct in his theory that modern man now, like primitive man once, really receives his impressions of the world through sensation rather than thought? A lively group of critics looks at *McLuhan: Pro & Con* (Funk & Wagnalls, \$5.95), and the cons have it by a wide margin. Editor Raymond Rosenthal is correspondingly skeptical. Yet all the contributors found McLuhan interesting, if confused and confusing.

McLuhan is no great shakes as a writer. You have to want to read his books, then you have to work at reading them. His style is disorganized, circuitous, often unclear. Yet in spite of his ineptness as a writer and his scorn of printed media, it is through books that he has chosen to introduce his theories. Several have followed *Understanding Media*. The latest, with Harley Parker, is *Through the Vanishing Point* (Harper & Row, \$7.50). This volume of the *World Perspectives* series is concerned with space in poetry and painting, and verse and

paintings are juxtaposed with cryptic comments by McLuhan and Parker, sometimes equally cryptic quotes from other writers.

This is a well-designed book, thereby illustrating that the medium is at least part of the message.

Finding out who the Three Wise Men were has been a personal quest for archaeologist and historian Hans Holzer, and in its course he has consulted material from new and neglected sources, listened to experts in astronomy and biblical research, and looked at mute evidence on ancient coins.

He is convinced now that the Magi were kings, not astrologers, and explains how he arrived at this conclusion in *Star in the East* (Harper & Row, \$4.95). Caspar, he believes, was the Parthian ruler Gondophares. Melchior, he thinks, was from Petra, a prince of the royal blood sent on the journey by his kinsman King Aretas, who dared not go into the land of his enemy Herod. And the dark-skinned Balthasar, says Holzer, must surely have been the ruler of Ethiopia.

Convinced by his research that much of the Nativity narrative is factual, not legendary, Holzer does not minimize the universal quality of the legend: "The journey of the Wisemen was more than an episode in biblical history," he writes. "It is a journey that men are still making every day of their lives, a search for the light that will lead them out of the darkness of their baser instincts."

"The mystery of God is not so much a mystery to be understood as to be encompassed by. We do not resolve it, we are upheld by it," writes D. T. Niles in *Who Is This Jesus?* (Abingdon, \$3).

Seemingly simple on the surface, this is an in-depth consideration of the identity of Jesus Christ by one of the most profound Christian thinkers of Asia. Dr. Niles, who is a native of Ceylon, is general secretary of the East Asia Conference and is active in the work of the World Council of Churches. He is internationally known as an eloquent preacher, author, and exponent of the ecumenical movement.

Most of the students of the late Paul Tillich are familiar with the lectures that make up *A History of Christian Thought* (Harper & Row, \$8). To most laymen, though, this posthumously published work by the great theologian is a new and exciting reflection on the whole development of Christianity. It spans the pre-



Christian Era, the influence of Greek philosophy, the early church, medieval Catholicism, and the Reformation as they bear upon modern Protestantism.

Says its editor, Carl E. Braaten: "This volume will be a demonstration of the power of history for one who never immersed himself in the past as an escape from the present. History comes alive to the student who permits Tillich to introduce him to its vitalities."

*A Layman's Guide to Protestant Theology* (Macmillan, \$7.50, cloth; \$1.95, paper) has been a standard nontechnical guide to theological thinking since it was published in 1955. Now a new edition of this excellent handbook by William E. Hordern has new chapters on Rudolf Bultmann, Dietrich Bonhoeffer, and the contemporary theologians.

"At this writing, it is no longer fashionable to have Faith; but your grandmother has never been famous for her chic, so she isn't bothered by the intellectual hemlines."

Helen Hayes decided to write her autobiography as a legacy for her grandchildren, and *On Reflection* (Evans, \$5.95) is full of family stories, backstage anecdotes, and recollections of spiritual struggles. But because Helen Hayes is the first lady of the American theater, and because she had the expert help of Sanford Dody in the writing, *On Reflection* is a heritage to be treasured by everybody.

All the Helens are here: the child actress, the young Broadway star, the woman who made a good and lasting marriage with the brilliant renegade Charles MacArthur, the mother of Mary and Jim, and the keeper of a procession of hilariously tyrannical

David Schoenbrun believes, and he tells why in *Vietnam: How We Got In, How to Get Out* (Atheneum, \$5, cloth; \$2.95, paper).

Schoenbrun does not consider himself a pacifist, although he is one of this war's most vocal dissenters. He fought in World War II, still considers it a just war, and says he would fight again in a war he considers just. A specialist in Vietnamese history, his firsthand knowledge of it goes back more than 20 years, and he is one of the few newsmen from the United States who have been allowed into Hanoi to interview North Vietnamese leaders since the war began.

Veteran reporter Drew Middleton argues: "Bad as South Vietnam is, it is infinitely better than the war America may be forced to fight if Southeast Asia falls."

Our church and press-relations manager Herbert Langendorff read Middleton's recent book *America's Stake in Asia* (Lippincott, \$5.95) and told me he thinks it is good reading for hawks, doves, and in-betweens. It reminds us that the United States would not be done with Asia even if the war were to end tomorrow. And it makes it very clear that Asia's values differ from ours. Corruption and nepotism are part of life throughout Asia except Japan, and this is something we must understand and accept realistically in our dealings with Asian countries.

A fully rounded picture of the president of North Viet Nam emerges in *Ho Chi Minh* (Random House, \$5.95) by French journalist Jean Lacouture. It is the portrait of a leader of great personal style and tactical shrewdness, a genial, even whimsical man with

## OPEN THE GATES . . .

Ideas are hinges upon which the mind swings;  
books are the oils that lubricate.

To reject new ideas, to neglect to read,  
makes of the mind a rusted-shut gate.

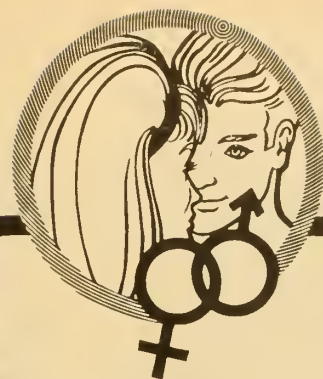
—Phyllis S. Yingling

poodles. They add up to a warm, courageous, witty, and interesting woman who is a delight and inspiration to know.

We should not have gotten into the Vietnamese war. We can't win it. And every man, woman, and child maimed or killed in it is suffering or dying in vain. This is what news commentator

unique ties with his people, a dedicated nationalist who is, and we must not forget this, an equally committed Communist.

I didn't think Vance Packard's research for his earlier books went deep enough, but it isn't fair to say this about *The Sexual Wilderness* (McKay, \$6.95). He has done a mas-



The Stork Is Dead. No more old-fashioned kidding around. You've got all the sex facts. Do you have any sex judgement?

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*Bishop Nall Answers Questions About*

# Your Faith and Your Church

**Who was to blame for the death of Jesus?** Nobody and everybody, including us—as I see it.

The list usually given names the fearful disciples, vacillating Pilate, the scheming Jewish politicians, the shocked church leaders, the shouting mob, the complacent spectators, the soldiers who had to obey military orders. But, ought we not include the Christian church, honoring and worshiping over the centuries, but following timidly or not at all?

Do you remember the poem about those who refused to take him down from the cross? And the spiritual, *Were You There When They Crucified My Lord?*

**What are today's 'powers and principalities'?** This question, referring to Colossians 1:16 (KJV), gives us many chances to allegorize, as medieval theologians loved to do. We can imagine all kinds of sovereignties and authorities in the present power structure, and we can make villains of them all.

Actually, Paul's reference was probably to Neoplatonic ideas that were familiar to his philosophically minded hearers. There were supposed to be nine orders of spiritual powers in three groups of three each. And Paul rejected the supposition that Christ and Christians might be subservient to any of them.

**Are we saved by the cross?** Yes, but it is hardly the pain of the cross, as some of us have thought and taught. This pain is dramatic. Hear George A. Buttrick in *God, Pain and Evil*: "God has shared our pain, even at the cost of Calvary." He adds: "Suffering has cleansing power. The cleansing is proportionate to the worthiness of the suffering." Pain, properly understood, is precious discipline.

Yet, it is everywhere evident that we are saved, not by Christ's suffering but only by his holy obedience (Matthew 26:42) that prompts us to become obedient, so that God can work through us.

T. Otis Nall, long-time editor of the CHRISTIAN ADVOCATE and former head of the Hong Kong-Taiwan Area of The United Methodist Church. Address questions in care of TOGETHER Box 423, Park Ridge, Ill. 60068.—EDITORS

sive amount of research for this book, including numerous interviews in this country and abroad, and he reports it all in unsensational, readable form. Even though his own philosophizing is in the shallow depths, *The Sexual Wilderness* is a valuable book.

Between a turbulent society and the demand for law and order, the policeman is the man in the middle. It is his job to handle violence, crime, emergencies, and all kinds of human problems. He has to be ready to catch a purse snatcher or deliver a baby. He retrieves lost children and adults, tracks down narcotics peddlers and rapists.

Public safety is his responsibility, and he is expected to lay down his life for it if necessary. Yet he has to operate within rigid boundaries of conduct, and these have tightened dramatically within the last few years as a result of U.S. Supreme Court decisions.

There are bad cops, and good ones. Retired New York City Police Lieutenant Herbert T. Klein is convinced that the majority are honest, hardworking, and, too often, very harassed. He states their case in *The Police: Damned If They Do—Damned If They Don't* (Crown, \$5.95). This story of his own 25 years on the force is as readable as any detective fiction, and it presents the policeman's side temperately and reasonably. It is a book that deserves reading.

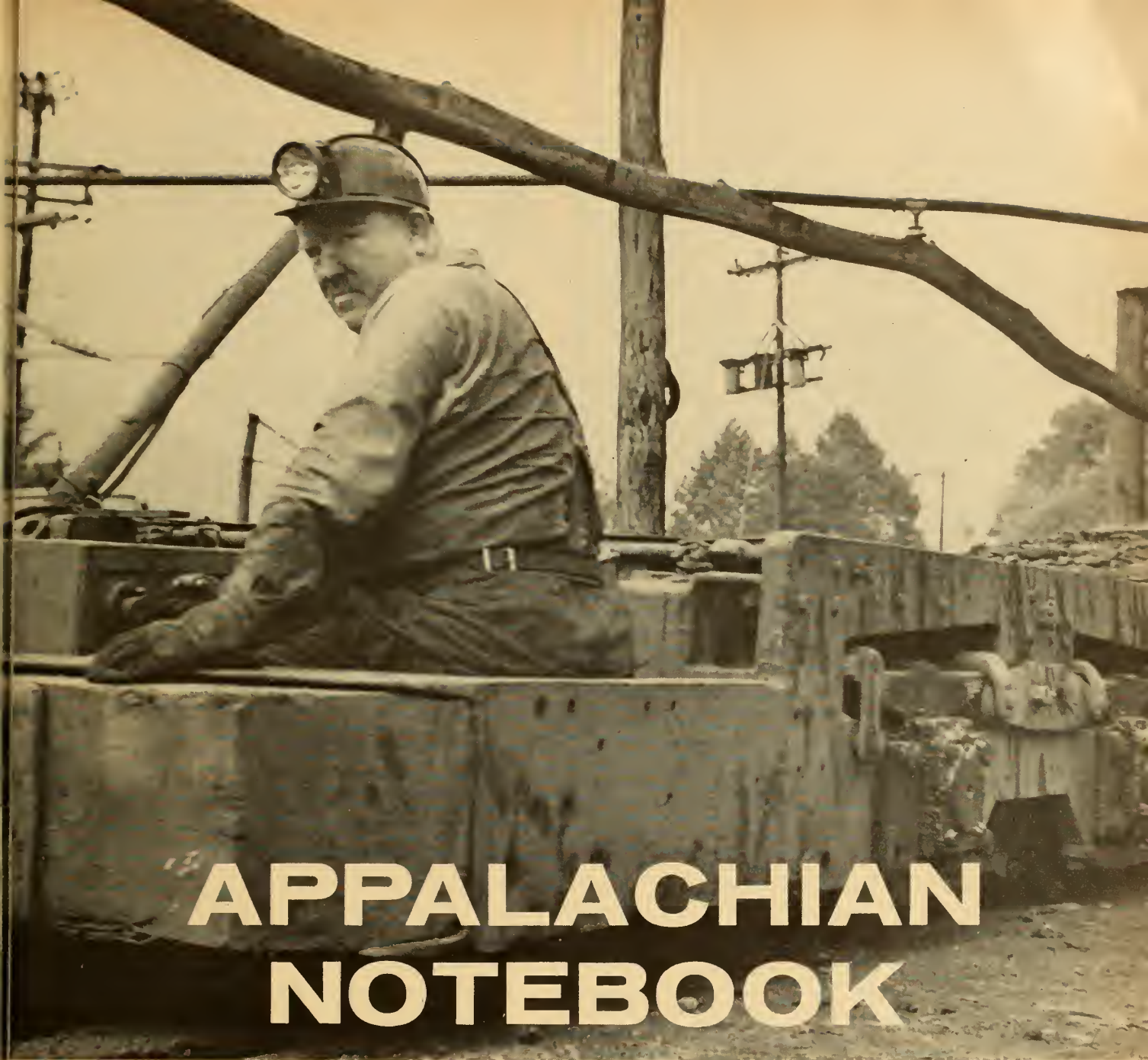
Either as a biblical art gallery or as a richly illustrated collection of stories from the Bible, *Great Bible Stories and Master Paintings* (Abradale, \$25) is a beautiful and impressive volume. More than 100 art masterpieces are reproduced in full color to illustrate Owen S. Rachleff's readable retelling of the principal events recorded in the Old and New Testaments and the Apocrypha.

A book like this is a treasure. Its only danger is that the casual reader may assume that if he has read it he knows what is in the Bible. This, of course, is not so.

Big and lavishly illustrated, the second edition of *Art and Civilization* (McGraw-Hill, \$16.95) is a remarkably complete art history that digs more deeply into Christian art than most art histories do. It also gives more coverage to contemporary painting and architecture than do other books in the field. Author Bernard S. Myers covers a correspondingly broad view in the excellent text.

For home libraries with room for only one art history, this might well be the one. —BARNABAS





# APPALACHIAN NOTEBOOK

By WILLMON L. WHITE  
Associate Editor

LAST SUMMER, I crammed camera, tape recorder, typewriter, and myself into a small Austin Healey Sprite and set off on a 10-day, 2,000-mile whirlwind trip through parts of West Virginia and Kentucky. This was to be my first look at southern Appalachia, its people and their poverty, and the progress, if any, in dealing with the region's epic problems.

Obviously nobody can come to know the "real Appalachia" in such a short time. Many have tried, however, and by now mountain people are fed up with sociologists, survey-takers, and tongue-clucking do-gooders. They are wearily suspicious of those who come to photograph their sagging shacks and document their despair—perhaps especially so of a reporter in a red mini-sports car with

out-of-state license plates. I was nagged by the feeling that I was but another intruder, robbing the stoic mountaineers of their privacy and dignity much as the coal barons and lumber kings robbed their land.

Any outsider, I suspect, feels a little guilty for what he has, a little ashamed that fellow Americans live locked in such grim poverty, and is more than a little puzzled about what he can do to help. The overpowering urge is to get back to the motel on the main highway, have a good meal, and flick on "Every Night at the Movies."

Appalachia, embracing a dozen states from lower New York to Central Alabama, is not a solid slab of poverty you can label on a tourist map. New highways make it





Many Appalachian youngsters—like these from a family helped by Heart and Hand House in West Virginia—seem to be healthy and happy despite the poverty about them. Above, agricultural missionary Berlyn Bryan shows off the newest addition to the dairy herd at Tyrand United Methodist Parish in Randolph County, W.Va. The U.S.-2 is manager of the parish's 300-acre demonstration farm growing truck and garden crops.

possible to motor through large sections of even the most depressed pockets without seeing a single tarpaper shanty with an idle mountaineer just rocking and staring hollow-eyed from the porch. Squalor and poverty are off the turnpikes, hidden like the layered seams of coal in the rugged hills.

In some county-seat towns, people look you squarely in the eye and declare there is no poverty—or that it would evaporate if the shiftless hillbillies had enough spunk to get off their rockers and go to work.

This is all very believable if you stick to the big highways. You pass well-maintained homes with backyard swimming pools, fertile farms with poled haystacks, grazing cattle, and freshly painted barns (many shouting, "Chew Mail Pouch"). There are golf courses, hunting clubs, luxury motels, and small white churches on grassy knolls with neatly tended graveyards. Fleeting you daydream of acquiring a few shady acres and retiring here someday.

But when you leave the main routes and push your way over unpaved washboard roads into the backwater creek bottoms, hillsides, and hollows, you find another Appalachia. It stands in stark contrast to the region's wealth of natural resources, scenic beauty, and proud frontier heritage. Here, half-abandoned coal camps and the rotting tipples of exhausted mines beside brackish yellow creeks where no fish swim. There, ramshackly cabins perched on mountains ripped and scarred by strip mining. Everywhere, carcasses of automobiles, rusting in ditches and in front yards with the other sad trash of poverty. People who know the inside of a welfare office and the taste of surplus food commodities. Old

people who have forgotten how to hope; young people who may never learn.

Dozens of times, I asked people if the federal war on poverty had made any difference. Had the millions of dollars poured into the mountains done any good? Had the "discovery" of Appalachia by a poverty-conscious nation, including its churches, brought beneficial change?

I got back a lot of "Yes, but . . ." answers. Yes, there are more highways, *but* millions of hill people still are isolated from America's mainstream. Yes, there are more jobs, *but* in dozens of counties welfarism is the major industry, providing far more income than mining, logging, or agriculture. Yes, conservationists are trying to bring back the trees, potable water, fish and game, and to prevent flooding and mine-acid pollution of streams, *but* much more is required to restore a land long mismanaged as if there were no tomorrow.

Yes, many communities are building modern schools and paying teachers better, *but* there still are one-room schools with potbellied stoves, and two thirds of the young never finish high school. Yes, there are more hospitals and improved medical care, *but* the incidence of some diseases is shocking in the Western world. Yes, some industry is being attracted to the region, *but* not enough to keep an average of 200,000 persons—many of them young and skilled—from migrating out of Appalachia each year to find jobs in Cleveland, Chicago, and Detroit. Yes, in some places, residents and outside volunteers working together have rekindled hope, *but* in a discouraging number of backwoods communities the prospects for a decent life are just as bleak as ever.

The federal government, of course, is a relative late-





Jennie Flood, a church and community worker, and summer volunteer Gary Mullenix get to know two Kentucky children at Yancy Church in Harlan County. At right, a Beverly, Ky., farmer processes cane at a co-op sorghum plant started by the Red Bird Mission. The former EUB outpost works with mountain people in programs of economic development, evangelism, education, and health care.

comer in addressing Appalachia's problem. Not so the church—which, even so, comes in for its share of criticism. In his book, *Night Comes to the Cumberlands*, Harry M. Caudill declares that the southern highlander has been betrayed not only by his ancestors, by timber and mining barons, and by politicians, but also by mission schools and colleges which came to educate his children and taught them to leave the region rather than stand and fight for its development. Appalachia's suffering today, he writes, is "both a summons and a reproach to the nation's churches."

Another charge is leveled by Dr. Norman W. Klump, a United Methodist missions executive. Christian mission in the region, he declares, is spotty and lacks an overall strategy. "Appalachia is fragmented not only by the very nature of its development process, but by the concern of those who claim to be its greatest champion—members of the Christian community." Evangelistic efforts often have been competitive, disruptive, and other-worldly. And in medical and health services, education, and economic development, no one denomination has done more than scratch the surface.

Only lately have there been halting steps toward a unified church effort through the Commission on Religion in Appalachia (CORA), a three-year-old alliance attempting to coordinate the plans and resources of 17 communions (including Roman Catholics), the National Council of Churches, 11 state church councils, and the Council of Southern Mountains.

United Methodism is a CORA participant whose antecedents put down deep roots in the mountains in the circuit-riding days of Francis Asbury. But what about today? What is United Methodism doing now for mountain people? My tour took me to six places in West Virginia and eastern Kentucky where the denomination is attempting to minister to Appalachia, two of them mission projects of the former EUB church.

## HEART AND HAND HOUSE

PHILIPPI, W.VA., advertises itself as the site of the Civil War's first land battle and is proud of an 1852-vintage covered bridge across the Tygart River. Not so well known is Heart and Hand House, a ministry to the physical, mental, and emotional needs of Appalachians established in 1965 by the former EUB Church's Board of Missions.

Goldye Getschman, who co-directs the project with her Baptist-minister husband, showed me about the premises, and introduced me to four teen-aged United Methodist summer volunteers who were indexing books and sorting used clothing. On her cluttered desk were four trophies won by youngsters she had taken to an "olympics" for exceptional children in Chicago. She spoke with emotion of how these youngsters—who never before had been five miles from their mountain homes—had ridden in a jet plane and later met West Virginia's governor.

"Many of our kids would score low on an IQ test," she explained, "and some are actually retarded. In most cases, though, it's a matter of social retardation. They live in a terribly restricted environment and are deprived of even ordinary outside experiences."

In the Heart and Hand VW-bus, we toured Chestnut Ridge, where outcast families of racially mixed background live in everything from cardboard shanties to a rusting abandoned school bus. It is for these people, and especially their children, that Heart and Hand House operates a thrift shop for clothing and shoes. It also supplies school and library books, provides a tutoring service with volunteers from Philippi's Alderson Broadus College, conducts field trips, and runs a summer camping program. In nearby Brownton, Heart and Hand workers opened a second thrift shop and organized a summer recreational program. One volunteer worker, Mrs. Gen-





*Mountain women learn weaving and other income-producing crafts at Henderson Settlement, Frakes, Ky. In a farm project, jobless men raise feeder pigs, truck crops, and greenhouse foodstuffs for their own tables and outside markets.*

## TYRAND PARISH

PARISH DIRECTOR Richard Miller was not at the parsonage when I arrived at Mill Creek, W.Va., to visit the Tyrand United Methodist Parish. After a couple of wrong turns, I found the parish's 300-acre farm where Berlyn Bryan, a U.S.-2 missionary from Nebraska, is directing various demonstration agricultural projects.

Shutting down his tractor in a field where he was making hay, the layman-agriculturist pointed out an experimental eight-acre plot of strawberries, slightly damaged by an early freeze. Berlyn believes that, with proper guidance, people of the area could earn supplemental income on small plots from truck and garden crops. Potatoes, for example, have been raised with some success. A herd of 75 dairy cattle is part of the farm operation and provides jobs for several men as well as income for the farm project.

Dick Miller, Tyrand's director, has the tough assignment of supervising 20 churches in an area 15 miles wide, 40 miles long. He preaches in nine of them himself. We visited the parish's Good Samaritan Center at nearby Huttonsville, where needy families may obtain used clothing, books, household wares, and furniture. In the past, the center has offered classes in sewing, nutrition, leathercraft, reupholstering, and vocational skills. To revitalize the area's economic life, however, Miller believes that small industry—such as woodcrafts, furniture manufacture, and cabinetmaking—must be attracted.

Dick paused at one mountain shack to remind a retarded man that he would drive him that week to his appointment at the clinic in a distant town. Later, we stopped at a one-room church where a teen-ager was mowing the grass in the adjacent graveyard. We went inside and sat on new pews donated by a family for whom the church was named. But the report board on the wall near the pulpit told a sad story:

Last Sunday attendance: 6

Last Sunday offering: \$2

## HENDERSON SETTLEMENT

ROBERT FULTON, who directs the work of Henderson Settlement at Frakes, Ky., is a big barrel of a man who looks and speaks strikingly like Burl Ives and prefers not to use "the Rev." in front of his name. Familiar with the mountaineers of Vermont and a former inner-city pastor in Troy, N.Y., he came to southeastern Kentucky in 1965. Henderson Settlement was founded in 1925 when Preacher Hiram Frakes rode horseback into the wilderness near Cumberland Gap and talked the king of the moonshiners into donating land for a rural mission school.

Soon after I arrived, I went with Mr. Fulton to a mountain cabin where he delivered a \$100 check as a worried mother served us coffee, a jobless son back from Viet Nam watched TV, and a father with gnarled miner's hands mumbled his embarrassed appreciation. His daughter was in the hospital and needed an operation requiring a \$100 down payment.

"Emergency situation," Mr. Fulton explained as we drove back to the settlement campus complex. "They'll pay back the money as they can. We're trying to leave behind the welfare, charity-dominated 'missionary barrel' approach. It's the only way to build and preserve people's dignity and self-respect, to help them help themselves. Education, economic development, community organization—it takes all these and more." A recent community

vieve Montgomery, told me of her hopes and difficulties in starting a federally financed Community Action Program in the Brownston community.

About 50 Philippi organizations and businesses cooperate with Heart and Hand—sometimes providing infant wear, toys, food, fuel, medicine, and furniture for especially destitute families. "Our basic philosophy," Goldye explained, "is that people should pay—at least token amounts—for what they get. This helps salvage some of their pride and self-respect."

Goldye told me of an urban branch of Heart and Hand House at South Charleston, W.Va. There, the Rev. John Campbell directs a program patterned after many of the services provided at Philippi and, in addition, a child day-care center for working mothers.

As we jounced about the rocky, twisting hillsides, Goldye honked and waved to children. At one point, she stopped to point out a cabin which a family had moved one tenth of a mile to be beyond the reach of state law requiring school attendance of those within one mile of a bus route. She paused at another spot where she once walked up a hollow to carry food.

"I came upon a five or six-year-old boy and asked directions. It turned out that he didn't know his own last name—apparently never had heard it. He was living with his grandmother, who hadn't been out of the shack for seven years although physically able."



effort involved organizing a volunteer fire department.

Henderson Settlement includes not only an elementary and high school (now operated by the county) with an enrollment of 600, but in addition:

- A children's home, where 20 children receive custodial care.
- A demonstration farm, operated under the supervision of agronomist Jerry Marks, to stimulate development of profit-making crops and co-operatives. Pig, corn, and small produce co-ops are being developed.
- A craft shop which trains and employs mountain women at the loom to produce top-quality woven goods, to turn out quilts, apple-head and corn-husk dolls, jewelry, and novelty items.
- A woodworking shop, where men are trained in the use of hand and machine tools to create wooden products.
- An opportunity store which sells used clothing and

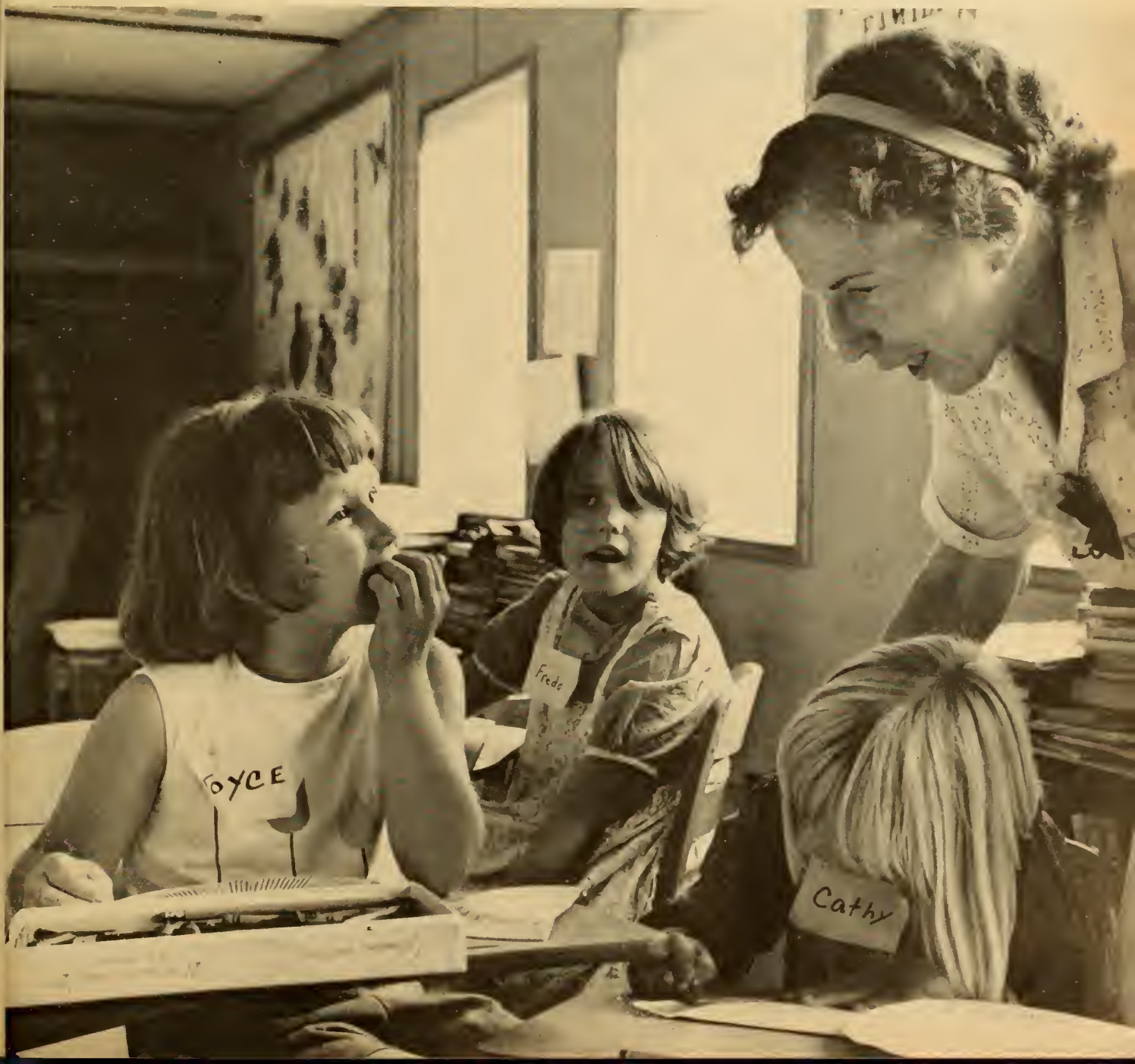
other items donated from churches across the country.

- A medical clinic, staffed parttime by volunteer doctors from nearby communities, where aid is extended to mothers of "well babies," vitamins are dispensed, first aid is provided, and people are trained in health, hygiene, and family planning.

Henderson also conducts work camps for youth groups from around the country and, as a new wrinkle, is combining a seminar-training program with the work experience to acquaint participants with poverty in general and southern Appalachia's economic and cultural factors in particular.

Because of its pioneering work in agriculture and other fields, Henderson last year became the temporary grantee for federal war-on-poverty projects in two counties it touches. Working with VISTA volunteers and employing some local people, it helped launch a community action program to avert hunger and provide medical attention

*Thrilled by the chance to learn, preschool children listen intently as Frances Berns, a Kansas volunteer, conducts vacation church school in a mobile unit at the head of a Kentucky hollow.*



for problems related to malnutrition. It also moved into employment and job training programs for the hard-core jobless.

Henderson Settlement has its own church—Kynett Memorial—but there is not the emphasis on traditional evangelism some might expect in this Bible-belt region where fundamentalist sects make main-line Protestants a distinct minority group. Robert Fulton told me: "We don't use our mission help as a foot in the door to proselyte. Besides, people can't be very attuned to God when they are sick, hungry, and have no hopes for a job."

That afternoon, I went on a guided tour of Henderson's 1,200 acres and surrounding environs with Roy B. Severance, Mr. Fulton's assistant. Roy is a walking encyclopedia about Appalachian problems although only a year ago he was business manager of prestigious Christ Church—Methodist in Manhattan. In his pickup we bounced over mountain roads past ugly gashes left by strip-mining. Roy pointed out abandoned churches and schools, once-thriving coal communities, and middle-aged ex-miners sitting on their porches—just staring, rocking, and waiting for their welfare checks. "On the first of the month," he told me, "you literally have to wade through a sea of brown government envelopes in the bank at Pineville."

On the way back to the settlement, after stopping briefly at a vacation church school operating in a mobile trailer, Roy passed a mountaineer driving a team of mules and a row-cultivator.

"See that man?" he said. "Years ago, his dad leased all the mineral rights to the family's 28 acres to a mining company for \$200. They needed the money and it seemed like a lot at the time. But since then, \$11 million worth of coal has been dug from that plot. The family hasn't gotten a cent of it."

## HARLAN COUNTY AREA

WHEN I FOUND Jennie Flood, one of two United Methodist church and community workers assigned to eastern Kentucky, she was busily preparing to leave her office at Harlan and meet a group of Wisconsin youths. The work-camp group would spend a week in Jennie's Harlan County area, sleep in one church and, with local young people, paint and fix up the parsonage of another for an incoming pastor.

Over family-style lunch in a church basement, Jennie described her multiple role. "As a church worker, I'm not assigned to any one congregation, but work with any in this area that want help in making their church programs more effective. I try to help churches become involved in the community and be aware of its needs. I also work the other side of the fence, suggesting to community leaders and citizens how secular agencies can be more effective in their service. You might say I am a sort of middle man between church and community, trying to help both groups discover and analyze the needs of the poor and to develop ways—such as leadership training programs—of encouraging people to contribute toward the solution of their own problems."

Jennie's strong right arm for the summer was Gary Mullenix, a senior college student from Colorado Springs, Colo., who was trying to decide whether to enter seminary. "This has been great for me," said the LAOS volunteer. "When the people find out you really want to help them with no strings attached, they really latch on to you and kind of want to adopt you. But I can't

picture spending my life in these mountains. The pace is so different. I'm a city boy and interested in art. I don't know if I could be happy here."

Help from any quarter is welcome, Jennie says. But she is convinced that permanent solutions to Appalachia's chronic problems will come only with the development of strong, indigenous church and community leaders. She stresses to local people that moving away is no solution. "Educated people—professionals like doctors, lawyers, ministers—can go anywhere and blend easily into the culture," she notes. "But I tell folks around here that when they move to the big city, settle in a new-comer's ghetto, and take whatever low-skill job they can get, they're still going to be just a hillbilly. If they make the welfare roll or the police blotter, they'll be classified as 'White Appalachian.' It's a hard label to escape."

## RED BIRD MISSION

I ALMOST didn't make it to Red Bird Mission, a former EUB project dating back to 1921 and located in a backwoods section where five eastern Kentucky counties come together. The postmaster at Beverly said I couldn't miss it, but the sky darkened, rain beat down, and the pavement ran out as I chugged up Red Bird Mountain. I was about to turn back when I came to the neat mission campus, an oasis of civilization beside a creek wedged between mountains.

Here, in addition to Red Bird Mission's headquarters, are a boarding high school, elementary school, craft center, and the district's largest church. Additional work goes on at nine other related mission outposts, each with its own pastor and community center. Dr. John Bischoff, Red Bird superintendent, keeps in touch with these pastors (and the 25 preaching points they serve) by a short-wave radio hookup that is something like the old-fashioned "party line." A few miles away is Red Bird hospital, a modern 32-bed facility manned by resident doctors and nurses. Here, babies are born, weary mountaineers die, major operations are performed, and injuries ranging from snakebite to bullet wounds are treated. But for this hospital, the mountain folks would get little or no medical care.

Red Bird's progress in upgrading education is something of a minor miracle. Don Scott, the energetic young school principal, spoke of the reluctance of families to send their youngsters long distances to unfamiliar county schools and of the awesome dropout rate.

"In this part of the state," he said, "50 percent of the kids quit between eighth and ninth grade. Another half drop out in the ninth-grade term. Here we give them concentrated personal help, remedial reading and the like, to help them reach achievement levels where they have some hope of going on to college or landing a job. Last year, only 9 of our 200 high schoolers dropped out. That's remarkable when you consider that the average adult had a third or fourth-grade education in a one-room school (we still have a few). He figures that if his kid gets too much education, he'll just leave the mountains and never come back."

Tuition is \$50 per month for high-school day students and twice that if they live in the dormitory. Many cannot afford this, of course, so scholarships and student work programs are arranged for willing applicants. A diploma from Red Bird is a definite asset in an employment office as well as a college registrar's office, Don Scott told me.

Superintendent Bischoff believes that economic development is as much a mission task as evangelism,



health, and education. Red Bird is part of one co-operative which processes cane into sorghum molasses. In another project, the mission took 99 unemployed fathers, all rejects from the federal program commonly called "Happy Pappies," and trained them (with pay) in forestry and other outdoor labor skills.

"That program's success proved that if you give a man proper supervision and incentives, he can be productive," said Dr. Bischoff. "Now, county and federal agencies have asked us to take on 365 men in a similar program which they will fund. Our position has been that while the federal war on poverty has plenty of faults, we can't afford to stay aloof. We want to become a part of boards and committees which have the power to bring beneficial change. I can't think of a more effective means of Christian mission than helping to guide and direct these efforts to truly help the poor."

Of the dozens of church and community leaders I interviewed, Dr. Bischoff was the most optimistic about the future of southern Appalachia. Outmigration has just about leveled off, he believes, and the next decade will see people returning to the mountains in droves.

"No mountain man likes it away from here very long," he says. "As they return, they'll want new homes and construction needs will soar. It will take us three years to build our new Red Bird campus and buildings down near the hospital. We'll set up on-the-job training for our boys so that when they graduate they will have skills as carpenters, stonemasons, plumbers, electricians.

"We also know that, with the new highways, tourism will increase tremendously. Recreational potential is almost limitless. We'll be teaching our girls how to work in motels and restaurants. Our proposed new guesthouse will be the training ground. There'll be more jobs, too, for skilled people as new industries continue to discover the advantages of the southern Appalachians.

"So far, this area has been somewhat like an underdeveloped nation. But in my opinion, it is beginning to emerge. A lot of people are going to be surprised at the coming change. Our job, I think, is to be ready for it."

## KENTUCKY MOUNTAIN MISSIONS

DR. WILLIAM F. PETTUS was busily checking out a spanking-new truck with its driver when I found him at the Jackson headquarters of the United Methodist Missions in Kentucky. He is the superintendent of the mission enterprise started in 1943 by the late Rev. John H. Lewis.

Three large trucks owned by the mission are on the road almost constantly, picking up used clothing and household furnishings collected by 700 United Methodist churches all over Kentucky and in parts of Indiana and Tennessee. The donations are sorted, cleaned, repaired, and placed on shelves in the main Jackson "opportunity store" or in seven smaller outlets in Kentucky towns.

"This merchandise is offered to people on limited income at prices they can afford to pay," Dr. Pettus explained. "We believe it is far better for folks to pay for the things they need, even at a small price, and still walk out the door with their dignity. Not that we turn our backs on charity cases, by any means. Last year, we helped more than 100 families with clothing, furniture, food, and other services without charge."

Employment is Appalachia's most obvious need, of course, and the Mountain Missions provide jobs (and a monthly payroll of more than \$11,000) for 50 people who otherwise might not be working. "Maybe it doesn't sound like much," said Dr. Pettus, "but it's a step in the right



*Strip-mining produced this despoiled scene. With modern equipment, men rip up vegetation and topsoil to get at the coal deposits beneath. Efforts to restore and reforest such land have failed in most cases.*

direction. It's going to take massive efforts by all the powers that be—government, business, churches, everybody—to turn Appalachian poverty around. Even then, the solutions won't come quickly or easily. No sir."

A direct outgrowth of the mission's work is the establishment and support of three churches in surrounding Breathitt County which minister to 200 persons, about 60 percent of them children and youth. Ralph Landis, a lay pastor sponsored by a Pittsburgh, Pa., congregation, operates mission Sunday schools at three other points.

Driving around Jackson, Dr. Pettus compared his work to running a rural Goodwill Industries operation. "We don't work with the physically handicapped, but mountain people who are disabled economically and spiritually are just as helpless. We're doing what we can to help."

THESE PROJECTS, and the dedication of the workers whom I met, may suggest that The United Methodist Church has mounted a major assault on Appalachia's misery. But all the efforts of all the churches combined are pitifully inadequate when measured against the massive needs in education, employment, medical care, economic development, and community morale.

It is true that most of the projects I visited last summer are doing remarkably effective work with limited resources. It is also true that they are only isolated fresh breezes in a land polluted and choking in despair. If their efforts were multiplied ten-fold, it would not be enough.

Coming to grips with this huge, scattered, stubborn rural slum will be neither cheap nor easy. But if the churches do not act, and lead the nation to act, the tragedy that is Appalachia will recede once again into the shadows. Generations to come will rise up to curse our neglect, and neither will God's judgment be kind. □





# Letters

## Marching Bandsman Winces

J. MAYNARD WETTLAUFER  
Roosevelt, N.Y.

I have just read *What Football Was Meant to Be* by Ralph McGill in the November, 1968, issue [page 60], and as an oldtime marching bandsman I cannot resist this comment. I wonder why someone did not catch a rather blatant musical error in Mr. McGill's description of the Wesleyan University band.

There may have been fifes in the band, though usually they are relegated to fife and drum corps, but the reference to English horns in a marching band is almost absurd. An English horn is a sort of alto oboe, a most expensive instrument, and I have never seen one out-of-doors let alone listed in a football "band" of whatever description.

Mr. McGill may have been writing with a sort of poetic license—and his story is surely interesting and brings out a valid point (give the game back to the kids)—but this technical error should have been caught along the way. There are tens of millions of school musicians who could recognize this error.

## Find God in Peace, Not Noise

MRS. ROSELLA SAFRANEK  
Arcadia, Calif.

"Be still, and know that I am God," wrote the psalmist.

How can a person come to know God in the noise and commotion described as a worship service in the University United Methodist Church of Goleta, Calif.? [See *Worship Is the Key*, October, 1968, page 24.] How can we learn to listen for God's voice through so much distraction? We do need each other very much, and there is a place for sharing, games, and discussion. But it seems to me that worship should be directed to God, to honor him, to praise him, to give thanks, and to acknowledge him as sovereign over our lives. "For God is not a God of confusion but of peace." (1 Corinthians 14:33)

The first Christians had a thrilling experience when the Holy Spirit came upon them, but this only came after they had waited in prayer as Jesus had

told them to do. This joy and wonderful experience was given to them by God. It wasn't an excitement that they generated themselves.

The type of service described in this article reminds one of pagan worship—a ritual focused on our sensations. The services have attracted a lot of attention, but how many of these people actually have committed their lives to Christ? How many actually have come to have a personal relationship with God? How many have been set to thinking seriously about their lives and the direction they're going?

## Childish Games for Collegians?

DOROTHY DUNCAN  
Sterling, Kans.

I was saddened and dismayed by *Worship Is the Key* in the October, 1968, issue, and I have a few questions. Why should young people who have been able to pass college-entrance exams have to have elementary Christian truths impressed upon them by little games at kindergarten level? Does it really take an hour of Beatle music or a calypso beat to get young people to church these days, and if it does, is it of any benefit to either them or the church?

The same grand hymns of faith that lifted and sustained my great-grand-

mother lifted and sustained me, even when I was young. Would these young people really like to face death with Beatle music?

I am sorry about the trip to the beach just "to see, hear, smell, and feel what it was like to be there." That would have been such a wonderful place for a hymn and short sermon.

Is it proper to speak of "serving" Communion? Just like coffee? I have noticed this term creeping in, not only in your article about the Goleta church but elsewhere. I grew up in a church where the minister "gave" Communion; the people partook.

My message to those hardworking ministers in Goleta is "They're putting you on."

## 'Personal Encounter' Probable

MRS. DEAN CRAWFORD  
Cortland, Ohio

In *Worship Is the Key*, describing a worship service at University United Methodist Church in Goleta, Calif., your writer said, "Chairs are grouped around an open area in the center of the sanctuary" in order "to foster informality and personal encounter."

In this day of miniskirts (as seen in the pictures which illustrate this article) these intentions surely will succeed.

I certainly hope my church does not turn into a carnival as that church is doing.

## 'Required Reading for All'

JOHN H. KELLER  
Lima, Ohio

Larry A. Jackson's *Formula for Relevance* [November, 1968, page 18] deserves our praise. He stated clearly and concisely what some of us have come to believe through painful experience.

This article should be required reading for all intelligent Christians. It brings a ray of hope into a situation that is otherwise very bleak.

## Together: 'Detrimental'

MRS. LILLIAN VICKERY  
Opa-locka, Fla.

I am not renewing my subscription to *TOGETHER*. May I give you my reasons why?

First I do not believe the contents of this magazine exemplify enough Christian principles. This is detrimental, not helpful, in promoting Christianity.

I refer you to the article *They Thrive on Involvement* by Dick Russell [November, 1968, page 22], which comments on the Teen Action Group (TAG) at First United Methodist Church in Lawrence, Kans. One picture shows two boys playing pool in



"The world gets more impersonal everyday."



the TAG lounge on the second floor of the church. Another shows teens dancing in a ballroom owned by the church. Is this teaching our young people about God, Christ, and Christian principles?

A second article that is a perfect misfit in a Christian magazine is *Formula for Relevance* by Larry A. Jackson. In this is a tinge of desperation, a will to force change, now paralyzed by concern. It refers to pseudo-Christians and implies that the church is not relevant. If it is not, it is because God and the Bible are eliminated and forgotten.

If our church is to survive, we must have a return to Bible-reading, prayer, and Christian living.

### She's 'Champing at the Bit'

MRS. NORINE VAN DORN

Parkville, Mo.

Bravo for *Formula for Relevance*! This reader would like to know if there are any churches in this area functioning as Mr. Jackson suggests. A prospective member is "champing at the bit" to join!

### Relevancy Follows Conversion

HAROLD H. QUICK

Des Moines, Iowa

The article *Formula for Relevance* contains in its first paragraph the following quote: "I am intrigued as to why even a few still find the church relevant, exciting, and worthy of their investment in time and energy."

This sentence illustrates why those well-meaning suggestions and efforts at church renewal so often flounder and fail when their authors and leaders are the unconverted.

For when one does not yet feel in his own heart that "relevancy and excitement" of Jesus Christ that comes with the new life with God, then he is in no condition, as yet, to point the church to the relevancy of today.

Just as their leadership in the renewed vitality of the church began, in their times, after the conversions of Augustine and Luther and Wesley and Paul, so it is with every one of us in every age.

### 'Dear to Many Children!'

MRS. BARBARA BARNES

Warrensburg, N.Y.

As I read *New Children's Hymns Praise God for Commonplace* [October, 1968, page 14], my reaction was lukewarm until I reached Miss Olive Sparling's denunciation of the song *Jesus Loves Me* because of its "devastating" reference to death and because it has "a drippy tune and is egocentric."

I was stunned and then downright angry. How could anyone think of

*Jesus Loves Me* in such terms? Certainly not the youngsters who sing this song so proudly and so earnestly. It has perhaps been dearer to the hearts of more children than any other!

"Jesus loves me, this I know/For the Bible tells me so . . ." If this is outdated, then perhaps somehow we have all lost track of the meaning of Christian love and faith. It takes an adult to instill spiritual truth into the minds of youngsters, and it also takes adults to instill ideas like "drippy tune," "egocentric meaning," and "devastating" death.

Bubble gum, swings, haseballs, and the like are fine, and as parents we supply these childhood desires and needs of our children. But these are superficial needs which change as the child progresses in age and maturity. But the love of Jesus and the desire for it are neither temporary nor superficial. They are everlasting and for everyone.

### Serve Buildings—Or Others?

A. R. MEAD

Gainesville, Fla.

In your October, 1968, issue the story of *New Kinds of Churches* [page 34] revived my memories of early years.

In my home community in Ohio, our first preaching services were held in an old one-room schoolhouse. Next we met in homes, moving from one to another, and later we moved into the second floor of what had been a sawmill. In time, the community built a modest wooden church structure which is still used.

These uses of such facilities, and the unusual kinds of buildings mentioned in your article, suggest to me that perhaps many congregations have built such glorified structures at such costs (and requiring costly upkeep, too) that the main function of Christian service to others has been submerged.

Why not erect less costly and flamboyant buildings and use the difference to serve other people? The need is evident and great in hundreds of places.

### Stay in Viet Nam—With Aid

EMERSON S. COLAW, Pastor

Hyde Park Community United

Methodist Church

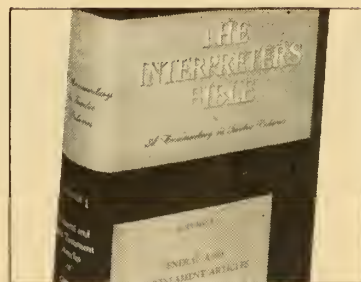
Cincinnati, Ohio

Last summer I spent several weeks in Southeast Asia. Harry Haines's article, *Viet Nam Tomorrow* [November, 1968, page 16], voices a concern that I feel.

It is too easy for those of us with an anti-Viet Nam bias to insist that our nation get out of Viet Nam. Dr. Haines insists that we not get out, but rather get in—with the proper motivation and methodology. If we had offered more aid at an earlier date in finding

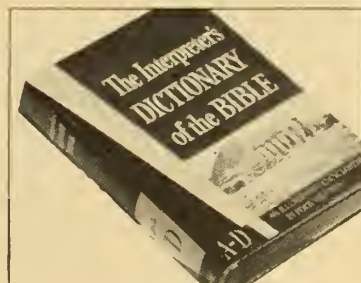
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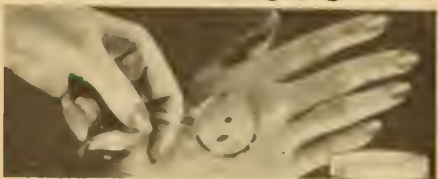
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remedies for Viet Nam's economic and health problems, we might not have had to face the horrible dilemma of our nation's military involvement. Southeast Asia wants our help, but not the military kind.

My second comment is prompted by Robert Gildea's fine article, *Textbooks for Parochial Schools* [November, 1968, page 10]. I do not, however, share his concern.

The time has come for our large cities to seek other alternatives to the public school which is no longer competent to do the job without considerable assistance from private schools, both secular and parochial. In fact, the survival of our cities as desirable places for families with children may depend upon the ability to offer educational options. The great diversity of our cities requires something more than a monolithic school system.

### 'Reactionary, Sectarian'

JOHN LAWSON, Associate Professor  
Candler School of Theology  
Emory University  
Atlanta, Ga.

I do deplore the reactionary and sectarian tone of Robert L. Gildea's article *Textbooks for Parochial Schools*. It reflects a mentality which can only have the effect of increasing the influence of secularism and irreligion in American life.

We all know that timid traditional inhibitions purporting to express the constitutional "separation of church and state" have had the effect of giving the Christian faith a lesser place in the nation's schools than in the life of the community at large. This is a ludicrous and tragic situation in a Christian country professing to be "one nation under God." Nor is there any need for it, among reasonable people. Doctrinal differences between Roman Catholics and Protestants are not of fundamental importance. Differences between Protestant denominations are still less. In these days of growing ecumenical goodwill there is no difficulty in writing textbooks and giving lessons in the classroom which will be free of offense to intelligent members of any responsible Christian denomination.

The real and deep religious difference in the country has nothing to do with traditional denominational divisions. It is the division within the "main line" churches between those who accept the historic Christian faith in God's saving act of grace in his divine Son, crucified and risen, and those who support a vague crypto-Unitarianism.

Let us stop discussing religious education in terms of 18th-century quarrels. The living issue today is not how to repel the Spanish Inquisition but

how to prevent society from becoming a godless society centered in material affluence and secular humanist education. All the churches are, or ought to be, on one side in this struggle, which admits of no neutrality.

### Rights and Freedoms the Issue

CHARLES S. MILLIGAN, Professor  
Iliff School of Theology  
Denver, Colo.

I am doubly grateful for William C. Tremmel's *Don't Pray in Here!* [November, 1968, page 45].

First, he discusses clearly and fairly an important subject on which we often get more heat than light. I believe his article will help clear up some of the confusion.

Second, the so-called Dirksen Prayer Amendment is going to be introduced again in the United States Senate, and many people who have hastily concluded that prayer belongs in the public school need to reconsider in the light of the coercive aspect of which Dr. Tremmel writes.

One of the most disturbing things about all of this is the way in which proponents of bringing worship into the school have misrepresented what the court decisions have in fact said. Another is the excuses which have been used in the actual court testimony by those who attempted to coerce children under the guise of worship. Church people ought to be foremost among those who cherish freedom of religion. We do not need an amendment which abridges the rights and freedoms of the First Amendment.

### Plain Words Say It Better

WILLIAM C. PARKER  
Hannibal, N.Y.

I think William C. Tremmel fell short of his goal of discussing "simply and directly" the essential points of the Supreme Court's decision on religion in the public schools. Why introduce such an esoteric term as *kerygmatic* into a "simple" discussion when the whole thing can be said better with plain old English words?

What the Supreme Court said, essentially, is this: *Religion* has a very real place in our public schools; *sectarianism* does not.

In other words, religion as a general expression of human aspirations should be a part of the public school's curriculum. But no single religious sect or group of sects should be exclusively or even predominantly represented there. The public school's task is *instruction*, not *evangelism*.

Freedom of religion is not a one-way affair—it doesn't give any sect, no matter how large, the right to impose its views on the community as a whole.



Such a deeply personal factor as religion simply cannot be subject to the greatly overrated concept of majority rule. Our social structure is founded on the crucial difference between *freedom* and *privilege*. All individuals and groups deserve equal freedom; none deserves special privilege.

The use of public facilities to promote sectarian interests is quite obviously an example of special privilege. This is exactly what was happening when the books and prayer forms of one religious sect—Christianity—were being used in our public schools.

The apparent feeling of some Christians that their sect somehow deserves special privileges indicates that they themselves are lacking in one of the prime Christian virtues—humility—and in respect for the honestly held faiths of their non-Christian neighbors.

### Policy Change Applauded

MRS. RONALD G. WHITNEY  
Providence, R.I.

David T. Parkinson's letter [*United Methodists 'Sold Out,'* October, 1968, page 71] incensed me deeply. It concerned the change in policy made by the General Conference on tobacco and liquor.

I married a minister. Both my husband and I were brought up in Christian homes. Neither of us desires to drink or smoke, and we are well able to stand temptation. Nevertheless, we resented the former legislation of the church which required that we neither smoke nor drink. Conscience cannot be legislated! We did not need the paternalistic pat on the head and the admonition not to drink and smoke.

It is marvelous to see the church body progress. It brings out the fact that the church cannot hide behind the minister and say: "He is good in my place. I can drink, I can smoke, I can sin; but since someone must be pure, the minister must be the one and I will see to it by legislation."

We are *all* expected to live up to the highest ideals if we are Christian.

### A Joint Lutheran Effort

ROBERT E. A. LEE, *Exec. Secy.*  
Lutheran Film Associates  
New York, N.Y.

In your outstanding survey of communications—*Churches Try New Radio and TV Techniques* [November, 1968, page 4], Associate Editor Martha Lane wrote:

"The very nature of the electronic media has brought about another change—the blurring and erasing of denominational lines."

We thought we had blurred the denominational lines within Lutheranism

by our joint production for television of *A Time for Burning* through Lutheran Film Associates. Nevertheless, your article incorrectly credited the production to only one of our four groups.

Thanks for this wrapup of what various church bodies are doing. It is most helpful.

### It's His Lake, Too

GEORGE HEDLEY, *Associate Rector*  
St. Paul's Episcopal Church  
Oakland, Calif.

Mrs. Hedley and I rejoiced in Robert Ormond Case's *Old Joe's Homecoming* [December, 1968, page 26]. It happens that I walk beside Oakland's Lake Merritt almost every day on my way to work. I didn't know Old Joe, but I do have a lot of acquaintances on the lake. The coots came back from the north last week, and the canvasbacks followed soon after. (Incidentally, two pairs of coots stayed here all summer, presumably because one partner wasn't equal to the migration.) Thank you for so delightful an account of the life around our lake.

### A Concern for Everyone

GILBERT ROGERS, *Retired Minister*  
Red Wing, Minn.

I want to express my appreciation for the pictures and article *What Are We Doing to God's Earth?* by Martha A. Lane and George P. Miller in the November, 1968, issue [page 32]. This does belong in a church magazine. Man is polluting the air we breathe, the water we drink, and the food we eat, so every person must be interested in solving this problem.

### An Uphill Battle

KEENER M. SMATHERS, *Exec. Secy.*  
People for the Land  
Durham, N.C.

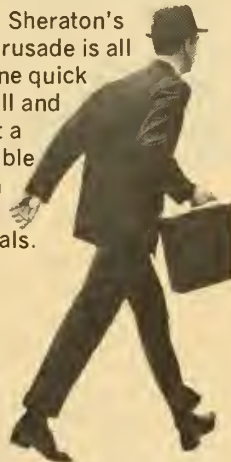
Your latest effort in the November, 1968, issue to remind TOGETHER readers of our tragic abuse of our environment was impressive. However, I believe that the suggestion should be made in such articles that little progress is possible with our burgeoning population.

Supposing that yours and similar efforts were to produce a whopping 50 percent co-operation by the public, in the year 2000 we would still have the same volume of abuse we have today because of the predicted doubling of population, plus 30 more years of accumulated junk and pollution.

In answer to your second question, *What on Earth Should We Do?* [page 41], we offer to share with your TOGETHER readers some of the materials prepared by our organization. People

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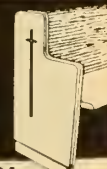
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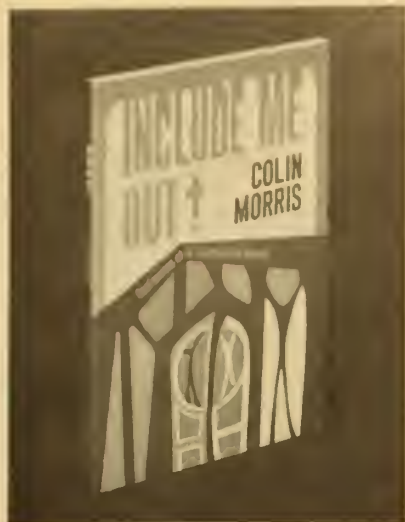
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by COLIN MORRIS

A native Zambian dies of starvation near Colin Morris' front door . . . at the same time the church discusses trivia such as what to do with left-over communion bread. In a hard-hitting book, Dr. Morris explores the real issues that confront the church—those necessary to its survival.

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### THE CHURCH AND THE NEW GENERATION

by CHARLES E. MOWRY

How can the church minister effectively to the new generation? Mr. Mowry identifies some of the barriers which stand between the institutionalized church and the emerging generation and suggests specific ways to overcome them.

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tor the Land was founded by the son of a Methodist minister and consists of members of families, large and small, who are attentive to new environmental conditions affecting our welfare. Anyone interested in further information about the society may write to us at Box 2504, Durham, N.C. 27705.

Again, we appreciated your article and believe that your premise is fundamental to the happiness of man and certainly relevant to TOGETHER.

### Color Pictorial: 'First Class'

CORNELIUS A. KANHAI, *Pastor*  
*Avoca United Methodist Church*  
*Avoca, Wis.*

The November, 1968, issue, which I have just finished reading, is very good. I must make special mention of your color pictorial *What Are We Doing to God's Earth?* which is really first class. The quality and appropriateness of your pictures, the dramatic layout, and the punchy caption commentary all add up to a masterpiece in journalism.

### Rooftop Bulletin Board

HAE-JONG KIM, *Pastor*  
*Bethany United Methodist Church*  
*Fort Lee, N.J.*

I want to thank you for the article *Apartment Ministries: Boom or Bust?* [October, 1968, page 54]. I read it with



a great interest because our church is facing somewhat the same kind of situation with growing numbers of apartment buildings being erected as our neighbors.

We have partly tackled the problem of communicating to the high-rise dwellers. As you see in the picture, we are using the rooftop of our new educational wing as an oversize bulletin board to display a welcoming message to the high-rise residents. The picture was taken from the top of one of the two 23-story buildings of Mediterranean Towers, a luxury apartment development of a thousand units.

We are using brightly painted, used roofing slates to spell out the five-foot-high words. We plan to change the message from time to time to arouse the apartment residents' interest and to communicate with them.

### Face-to-Face Meetings Essential

W. C. HUCKABEE, *Exec. Dir.*  
*The Laymen's Movement*  
*Wainwright House*  
*Rye, N.Y.*

I was deeply moved by Everett A. Waldo's *Confessions of Whitey* [September, 1968, page 28]. I wish it could be sent as an episcopal letter to every United Methodist pastor for reading to every congregation. It certainly should be quoted by pastors in their sermons.

I am a white Southerner by birth and affections, and all my life I've been kind to Negroes. But not until a few months ago, when I joined a black-white group consisting largely of businessmen, have I known anything about the meaning of being black or how I was seen as being white.

I can't think of anything more Christian for us to do than to meet in conversations, face-to-face, in homes and businesses, both black and white, and express honestly what we feel. It is our feelings that give birth to our prejudices, and our feelings have to be expressed if our prejudices are to be overcome.

I have always associated hand-washing with performing an unpleasant task. Recently, after preparing a list of blacks and whites for one of our meetings, I had a strong impulse to wash my hands. Until we can become aware of these unconscious reactions and alter them out of our responses, we cannot make meaningful progress.

### Better than 'Confessions'

MRS. GERTRUDE M. WEITZEL  
*Bakersfield, Calif.*

Please print more articles like Harold E. Batiste, Jr.: *Air Force Major* [September, 1968, page 22] and William L. Lindsey's *A Stranger Meets Love* [September, 1968, page 53]. Articles like these will do 10 times more good in promoting better race relations than *Confessions of Whitey* in the same issue.

### More Such Men Needed

GLENN A. RICHARDSON, *President*  
*Greenville College*  
*Greenville, Ill.*

I am sorry to be so late in responding to Dr. T. Otmann Firing's story, *Windjammer to Pulpit* [June, page 63], concerning his adventure on the high seas and his conversion at Bethelship Methodist Church in Brooklyn. It was thrilling to me.

As a boy growing up in Evanston, Ill., I became closely acquainted with the Firing family because they were neighbors. Their home reflected the living presence of Christ. Thank God for the testimony of a righteous man! We need more Bethelship churches and more T. Otmann Firings.



TOGETHER's Annual Photo Invitational:

# A Challenge to Photographers



*The Theme:*

Turn! Turn! Turn!  
To Everything There Is a Season

By Pete Seeger

Chorus:

To everything, turn, turn, turn,  
There is a season, turn, turn, turn,  
And a time to every purpose under heaven.

A time to be born, a time to die;  
A time to plant, a time to reap;  
A time to kill, a time to heal;  
A time to laugh, a time to weep.

(Chorus)

A time to build up, a time to break down;  
A time to dance, a time to mourn;  
A time to cast away stones,  
A time to gather stones together.

(Chorus)

A time of love, a time of hate;  
A time of war, a time of peace;  
A time you may embrace,  
A time to refrain from embracing.

(Chorus)

A time to gain, a time to lose;  
A time to rend, a time to sew;  
A time of love, a time of hate;  
A time of peace, I swear it's not too late.

(Chorus)

TRO © 1968 Melody Trails, Inc., New York. Used by permission.

THIS ONE is about the rhythm of human activity, of the seasons—of life itself—as set to music in Pete Seeger's popular folk song adapted from some of the Bible's most memorable verses (Ecclesiastes 3:1-8.) The wisdom of the ancient scribe, passed along to countless generations of men, sets the theme of TOGETHER's 13th Annual Photo Invitational, and should contain a treasure-house of inspiration for our reader-photographers. Time is growing short, however; the deadline for submissions is February 1—just around the corner. Now is none too soon to prepare your entry and mail it out. Remember, if one of your pictures is selected to illustrate this newest Photo Invitational, it will appear early next fall in TOGETHER. We'll pay \$35 for each color transparency that is accepted.

Send entries to:

Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068

#### HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the song inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1969.
5. Original slides bought and all reproduction rights to them become *Together's* property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides lost or damaged.

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TOGETHER / NEWS EDITION

# New Jersey Area

BISHOP

Prince A. Taylor, Jr.

EDITOR

The Rev. Paul N. Jewett, 26-28 Main St.,  
Kingston, N.J. 08528

VOLUME 13, NUMBER 1

SUPPLEMENT TO TOGETHER

JANUARY, 1969

Well! Not many here. And it's too cold!  
Will they ever fix that furnace?... I  
wouldn't have come alone but Emma prom-  
ised to come along from her house. Her  
cold didn't sound all that bad to me...  
What page did he say the service starts on?  
These young preachers won't speak up. Not  
like the ones we used to have... Here it  
is, on page 383... "Cleanse the thoughts  
of our hearts by the fiery sword..."

Almighty God - I been calling.  
white folks honkies, Charillo,  
+ worse. I don't think it hurt  
as much as them calling me boy  
and nigger. It couldn't. And I  
just only started. But I don't  
want to keep on - not really. If  
I stop, will you make them stop?

Dear God - It's been going  
on so long it seems like  
years. Now I almost hate  
him. But he says he needs  
us both (!) I wonder - does she  
know? I feel so dirty -- Is  
there any way out of this +  
without somebody dying?

## PEOPLE-PRAYERS For Watch-Night Covenant

Dear Jesus is IT ALL right to  
PRAY sitting? Brenda had a  
date. I wish I WAS home. IM  
SLEEPY. Daddy is LOOKING AT his  
WATCH. SO THEY CAL IT WATCH NIGHT.

Dear Sir -- I mean Lord: I don't  
know why I'm here. Except I'm  
just beat, that's all. The kids  
sass their mother and she screams  
back... We used to have the big-  
gest plans... But everybody works  
and still we got nothing... I  
don't believe in miracles, but  
Lord, how I need one! (Linda,  
honey, don't swing your feet so.  
It bothers Mrs. Watson.)

This is my last New Year's. God +  
I know I ought to smile and walk  
bravely - but Jesus, I'm scared! do  
you mind if I cry a little when I'm  
by myself? I just don't want  
to go. I just don't want to go! \*

Thank heaven for organ interludes.  
Oh this hollow sanctity! They  
think because they're in the devil.  
everybody else is raising "Well-  
the 'chosen people'! Look at  
they're - we all are. And look at  
us, my God - have mercy 'si.  
now I have to read Psalm 51.

So I promised to come to church once while I'm home  
and here I am. I don't know half the people here.  
That's where I stood when I was confirmed. Daddy  
was so proud of me. I hadn't done anything then.  
I didn't know what there was to do... O my God, why  
do I feel like crying? My mascara! I just - won't...

## Nixon In. Ault In. Drew All In.

Within a period of 48 hours the Drew University campus survived the culmination of a national election and officially installed the new dean of its school of theology.

An all-night session at the University Center, November 5, was the scene of repeated broadcasts of political news and interpretation to a network of stations throughout the state, organized by the school's public affairs and political science departments and utilizing campus station WERD.

Sweeping up after the election night watch was still in process as trustees, faculty, the administration, alumni, and friends gathered in Baldwin Auditorium for the formal induction of Dr. James M. Ault as dean of the school of theology. Union Theological Seminary president, Dr. John C. Bennett, was the main speaker. Bishop Taylor and Bishop Wicke both attended.

Selection of Dr. Ault was announced last April. He began his official duties July 1.



Dr. and Mrs. James M. Ault at reception following his installation as Drew dean.



Heavily Republican-oriented atmosphere of campus Election Night Watch failed to faze Drew undergrads, whose "insignificant" straw vote was slightly pro-Humphrey. "Docs" on dais at left are faculty commentators Julius Mastro, Robt. Friedrichs, Robt. Smith.

## The Upper Room

Daily Devotional Guide

JANUARY • FEBRUARY • 1969



### 'UR' Thought for January Contributed by NJ Bishop

New Jersey readers of *The Upper Room*, January-February issue, will find its "Thought for the Month" on page five authored by their own resident bishop. An excerpt follows:

"It is not enough merely to endure, however calmly one may do it. If one does not have a sense of divine commitment and commission, he is likely to do one of three things: Resign to whatever fate may come; assume that life has taken advantage of him and become cynical and bitter; or become a frustrated, fanatical crusader motivated by fear and confusion."

—PRINCE A. TAYLOR, JR.

## ROUNDBOUT

### The Garden State

At Manasquan, SNJ, high schoolers provided an unforgettable offertory with base horn, drums, and guitar accompanying their choristers in the 11 o'clock service.

Members of the Red Bank Commission on Christian Social Concerns hauled voters to the polls on Election Day.

At Grace Church, Wyckoff, NNJ, MYFers held a Sat-night "sleep in" at the church, got eats, study, games, Communion, and finally—a little sleep.



UMCOR Treasurer Gerhard G. Hennes right, is briefed by SE District Supt. E. W. Lee on his part in SNJ Pilot Mission Meetings.

Kemble Church, Woodbury, SNJ, asked TOGETHER subscribers to chip in only \$3 on its \$3 cost. Result: 400 families got it.

When Bergenfield's Church of the Good Shepherd promotes a fix-it-up project around the church, it calls a PT meeting (for "personal touch involvement")!



"Find way easy now," SNJ counselor Dr. Franklin T. Buck tells Oklahoma Indian Dr. Thomas Roughface, and missions nurse Miss Elizabeth Overby, about their assignment to cover six churches throughout SNJ during the Pilot Mission Meetings.

Up through last summer the United Methodist-supported NJ Council of Churches organized 43 panels featuring  
(Continued on page A-4)

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Second-class postage has been paid in Nashville, Tenn.



# NJ Area Welcomes Former EUB Churches, Pastors

APRIL IN DALLAS

JANUARY IN JERSEY

## Mergers Mark Transition In Jersey City, Paterson

As all United Methodist churches in the area come under a single administration January 1, two mergers have combined churches serving the same neighborhoods.

Linden Avenue Methodist and Salem EUB are now Church of the Covenant, Jersey City. The Rev. Thomas J. Holmes is pastor.

One-time conference lay leader William Secker has been serving Epworth Methodist and Christ EUB. They are now Epworth United Methodist Church, Paterson.

Pastors and parishes added to NNJ include: The Rev. William Leier, Emanuel, Union City; the Rev. Glenn R. Huratiak, Hope Church, Matamoras, Pa.; and the Rev. Glenn A. Welch (not pictured below), Trinity in North Bergen.

The SNJ Conference welcomes the Rev. Paul DeHoff, Church of the Master, Candlewood (Lakewood); the Rev. Keith B. Wise, Zion Church, Clarksboro; and the Rev. Donald R. Repsher, Church of the Good Shepherd, Willingboro.



ABOVE: At Uniting Conference church union was symbolized by EUBoy Robt. O. Tucker, II, and Methomiss Rhonda Elizabeth Renfro. RIGHT: Supt. Dr. Julius L. Brasher and pastor William Secker are happy witnesses as Alan Heerschaps of Epworth Methodist and Dawn Kathleen Hanna, Christ EUB, clasp hands to mark recent merger in Paterson.



Mr. Holmes



Mr. Leier



Mr. Huratiak



Mr. DeHoff



Mr. Wise



Mr. Repsher

## A Living Flame

(Excerpts from message by District Superintendent Julius L. Brasher on the union creating Epworth Church, Paterson.)

Our new United Methodist symbol portrays the cross in the light of twin tongues of fire—one flame. So, I believe, do our two great churches, now united, embody the one empowering Holy Spirit. . . .

Luther wrote, "Did we in our own strength confide, our striving would be losing." But the Holy Spirit IS working with and within us—and in all men—so that we are "strengthened with might . . . in the inner man. . . ."

As the Acts of the Apostles were really acts of the Holy Spirit, may our courageous lives, as members of this new congregation, truly be the witness of the Holy Spirit in this community.

## Societies Re-Chartered

With former EUB women included, Wesleyan Service guilders more inherently partners, and a new-old name legal again, the tide of renewal-commitment is running strong in the Women's Society of Christian Service.

Charter services at Ocean City and Morristown have reaffirmed the goals of more than 31,000 members in the NJ Area.

A day-long program in SNJ featured at one point (right): President, Mrs. Carlton Nelson; EUB representative, Mrs. William Rice; and former NE Jurisdiction head, Mrs. A. W. Gilmore.



Signing up

The NNJ service used "sandwich-posters" to plug the new studies (right) announced by Program Materials Secretary, Mrs. John Galbraith, and invited everybody to enroll in the new Society-Guild.



At Ocean City Mrs. Nelson, Mrs. Rice, and Mrs. Gilmore have "plenty to sing about."



NNJ sandwich-boarders, l. to r., Mrs. Sydney Walker, Mrs. Horace Meehan, Mrs. Galbraith, Mrs. R. M. Taylor, Mrs. H. W. Goodrich.

YOUR CHURCH IN 'TANE'—DEPENDS ON YOUR BULLETIN OR PARISH PAPER IN OUR MAIL. SHARE YOUR NEWS WITH NEW JERSEY.—Editor





### If This Be Rehearsal—

What happened when the real thing came along? Did the campus get Wilder?

Centenary's 677 students, and others who could crowd in one of the three performances, said it did. Thornton Wilder's *Our Town* was a late fall success.

Getting ready, in photo above, are, left to right: Women's college student Elizabeth Evans as the little sister; Hackettstownie Woody Davis as tennis player; and Erica Thompson as Emily Webb.

### ROUNDAABOUT

(Continued from page A-2)

dialogue between white and black community spokesmen, with attendance of 5,000, and resulting in involvement of 800 to 1,000 in urban-suburban action programs.

Haddonfield high schoolers met in Brown Memorial Chapel for seven weeks at 7 a.m. for prayer and a light breakfast.

A cooperative relationship has developed between the men of First Church, Dover, NNJ, and Spanish-speaking Trinity Church, Paterson. An autumn program, "Pan-American Holiday," was put on by the Trinitarians.

On Stewardship Sunday, one NNJ congregation closed morning worship by singing Hymn No. 45—written by Shurtliff.

### YOU SAID IT!

"In a time of bewildering discontent there is grave danger that it will be the demonic that inflames . . . Let the words that catch fire with us be words of wisdom and understanding, hope and compassion."

—the Rev. Robert E. Grant  
Pastor, Suffern, N.Y.

"God's mission is no longer solely the responsibility of the priestly orders and those set apart for special ministries, but is the obligation of everyone."

—Miss Betsy Ewing  
Division of National Missions

"Good fellowship is never a substitute for vital religion, but is always an important ingredient in vital religion."

—the Rev. W. Gordon Lowden  
Pastor, Plainfield First Church

"A Christian Home should be such that the person who cannot afford to pay his own cost of care, but has need of our Home, should not be denied its ministry. It should also be such that the person who can afford to pay his full cost of care should do so."

—the Rev. Howard W. Washburn  
Exec. Dir., Meth. Homes of NJ



### Passports to Pennington

Methodist-related Pennington Preparatory School, near Trenton, numbers several students from foreign lands.

Above, seated are Nandhawatt Nandhabiwat, Thailand; Takeyuki Yuzawa, Japan. Standing: Adul Chatnilbandh, Thailand; Douglas S. Nau, Virgin Islands; George E. Leger, Haiti; Stephen Tan, Hong Kong; James A. Calvert, France. Missing: Roger A. Koryus, Saudi Arabia. Headmaster is Dr. Charles Smyth.

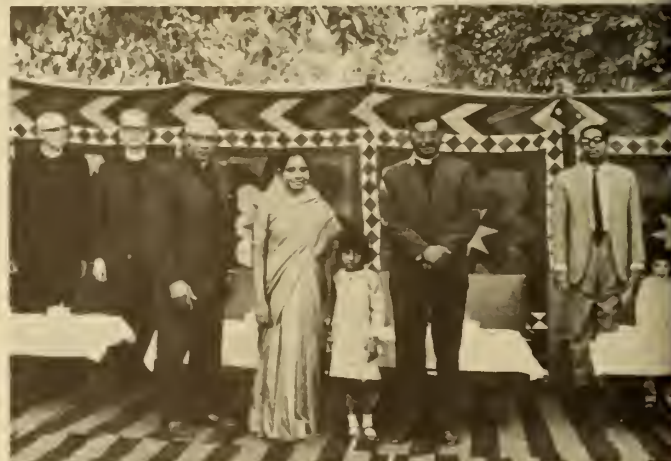


Central District parsonage, above, at 445 E. Main St., Moorestown, and new resident, Supt. Albert V. Lang, left. Purchasing and dedication committee chairman was Supt. L. G. Atkinson, right.

## Polls Apart in Pakistan—But State Honors Balanced Lineup



Pakistan Central Conference elects its own first bishop. Karachi laymen enters polling booth at left, but ministerial delegate Khub Das drops ballot in box as they vote simultaneously. After rituals including Catholic and Anglican clergy, United Methodist Bishops, l. to r.,



Amstutz, Finger, and Taylor stand with Mrs. John V. Samuel, daughter, and newly elected Bishop Samuel. Government representative, Multan Division Commissioner Usman and daughter attend. NJ Bishop Taylor conducted opening sessions.





